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FINIS.

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16

A most evident
REPRESENTATION
Of The
Threatning Dangers,
Impending Over
PROTESTANTS
IN
Great Britain,
Before the COMING of His HIGHNESS the
PRINCE of Orange.

[By Robert Ferguson.]

With an Account of the Arbitrary and Popish Ends, unto which the Declaration for Liberty of Conscience in England, and the Proclamation for a Toleration in Scotland, were designed.

Neque enim satis amarint bonos Principes, qui malos satis non oderint.

Plin. in Panegy. c. 53.

Sedem obtinet Principis, non sit Domino locus. id. ibid. c. 55.

Tantum tibi licet, quantum per leges licebit, *Pacat. ad Theodos. August.*

Printed in the Year, 1689.

A
РЕПРЕСЕНТАТИВНОІ
ОГЛАШЕНИІ

The Christian Digest

СТИАТУАЦІЯ ПРЯМ

ФІНАНСИ

Відповідь на питання про

Однією з найважливіших

питань є те, які вимоги мають бути

зроблені до фінансової політики

на міжнародному ринку.

Прийнято 1980 року

TH E Y are great strangers to the Transactions of the World, who know not how many and various the attempts of the *Papists* have been, both to hinder all endeavours towards a *Reformation*, and to overthrow and subvert it where it hath obtained and prevailed. For beside the innumerable Executions and Murders committed by means of the *Inquisition* to crush and stifle the *Reformed Religion* in its rise and birth, and to prevent its succeeding and settlement in *Spain*, *Italy*, and many other *Territories*; there is no *King* or *State*, where it hath so far prevailed as to come to be universally received and legally established, but it hath been through strange and wonderful conflicts with the rage and malice of the *Church of Rome*. The Persecutions which the *Primitive Christians* underwent by virtue of the *Edicts* of the *Pagan Emperors*, were not more sanguinary and cruel than what through the *Laws* and *Ordinances* of *Popish Princes*, have been inflicted upon those, who have testified against the Heresies, superstitions, and Idolatries, and have withdrawn from the Communion of the *Papal Church*. Nor were the *Martyrs* that suffered for the Testimony of *Jesus* against *Heathenism*, either more numerous or worthier of esteem for Virtue, Justice and Piety; than they who have been slaughtered, upon no other pretence, but for Endeavouring to restore the *Christian Religion* to the simplicity and purity of its Divine and first *Institution*, and to recover it from the corruptions, wherewith it has become universally tainted in Doctrine, Worship, and Discipline. How have all the Nations in *Europe* been soak't with the blood of Saints, through the Barbarous Rage of *Popish Rulers*, whom the *Roman Bishops* and Clergy stirred up and instigate, in order to support themselves in their secular Grandure, and in their Tyranny over the Consciences of Men, and to keep the World in Slavery under

Ignorance, Errors, Superstition, and Idolatry; which the reducing Christianity again to the Rule of the *Gospel*, would have redeemed mankind from, and been an effectual means to have dissipated and subverted? They of the *Roman Communion*, having strangely corrupted the Christian Religion in its Faith, Worship, and Discipline, and having prodigiously altered it, from what it was in the *Doctrines* and *Institutions* of our *Saviour* and his *Apostles*; they found no other way whereby to sustain their Errors and Corruptions, and to preserve themselves in the possession of that Empire, which they had usurped over Conscience, and in the enjoyment of the Wealth and Secular Greatness, which by working upon the Ignorance, Superstition, Lusts, and Prophaneness of People, they had screwed and wound themselves into, but by adjudging all who durst detect or oppose them, to Fire and Sword, or to Miseries, to which Death in its worst shape were preferable. Nor have they for the better obstructing the growth, and compassing the Extirpation of the *Reformed Religion*, omitted either the Arts and Subtilties of *Gallus*, or the Fury and Violence of *Galerus* and *Diocletian*. Whosoever hath not observed the Craft and Rage that have been employed and exerted against *Protestants* for these 170 years, must have been very little Convenient in Histories, and strangely overlook't the conduct of Affairs in the World, and the Transactions in Churches and States, during their own time. And tho' the *Papists* do not think it fit, to put their *Maxims* for preserving the *Catholic Religion*, and converting *Heretics*, in Execution at all times, and in every place, yet some of their Writers are so ingenious, as to tell us the reason of it, and that they do not forbear it upon Principles of *Christianity* or *good Nature*, but upon Motives of *Policy* and *Fear*, lest the cutting one of our Throats might endanger two of their own. However they have been careful not to suffer a period of twenty

years to elapse since the beginning of the Reformation, without affording us in some place or another, renewed evidences of Papal Charity, and of the Roman method of hindring the growth of Heresie, either by a Massacre, War, or Persecution, begun, and executed, upon no other account or provocation, but merely that of our Religion, and because we cannot believe and practice in the matters of God, as they do. And having obtained of late, great Advantages for the pursuing their malice against us, more boldly and avowedly than at another Season, and that not only through a strange Concurrence and Conjunction of Princes in the Papal Communion, who are more intoxicated with their Superstitions and Idolatries, or less wise, merciful, and humane, than some of their Predecessors of that Fellowship were, but through having obtained a Prince intirely devoted unto them, and under the implicate Guidance of their Priests, to be advanced unto a Throne, where such sometime used to sit, as were the Terror of Rome, the Safeguard of the Reformed Religion, and the Sanctuary of oppressed Protestants; they have thereupon both assumed a Courage of stirring up new and unprecedented Persecutions in divers places, against the most useful, best and loyallest of Subjects, upon no other Charge or Allegation, but for dissenting from the Tridentine Faith, and denying Subjection to the Triple Crown, and are raised into a Confidence of wholly Extirpating Protestantcy, and of re-establishing the Papal Tyrannys and Superstition, in the several Countries whence they had been expelled, or stood so Pressed and Discourtenanced, as that the Votaries and Partizans of their Church, hal not the Sway and Domination. Nor need we any other Conviction both of their Design, and of their Confidence of Succeeding in it, than what they have already done, and continue to pursue in France, Hungary, and Piedmont, where their prospering to such a degree in their Cruel and Barbarous Attempts, not only gives them boldness of entertaining thoughts

of taking the like Methods, and Acting by the same measures, in all places where they find Rulers at their beck, and under their Influence, but to unite and provoke all Popish Monarchs to enter into a Holy War against Protestants every where, that by Conquering and Subduing those States and Kingdoms where the Reformed Religion is received and established, they may extirpate it out of the World, under the Notion of the Northern Heresie. If Principles of Humanity, Maxim of Interest, Rules of Policy, Obligations of Gratitude, Ties of Royal and Princely Faith, or the repeated Promises, Oaths, Edicts and Declarations of Sovereigns, could have been a Security to Protestants, for the Profession of their Faith, and Exercise of their Worship, in the forementioned Territories and Dominions, they had all that could be rationally desired, for their Safety and Protection, in the free and open profession and practice of their Religion; whereas by a Violation of all that is Sacred among men, of a binding Virtue unto Princes (except Chains and Fetters) or that confer a Right, Claim and Security unto Subjects, the poor Protestants in those Places, have been, and still are persecuted with a Rage and Barbarity, which no Age can parallel, and for which it is difficult to find words proper and severe enough, whereby to stamp a Character of Infamy, upon the Treacherous, Cruel and Savage Authors, Promoters, and Instruments of it. Nor do's it proceed from a Malignancy of Nature peculiar to the Emperor, the French King, and the Duke of Savoy, above what is in other Princes of the same Communion, or that they are more regardless of Fame, and less concerned how future Generations will brand their Memories, than other Papal Monarchs seem to be, that they have suffered themselves to be prevailed upon, to violate the Promises and Oaths they were bound by to their Protestant Subjects; seeing the Emperour is Character'd for a person of a meek and gentle temper, and of the goodness of whose Nature, there remain some shadows,

interwoven with the bloody streaks of the Hungarian Persecution. And the French King tho he stand not much commended for Sweetness and Benignity of disposition, is known to be unmeasurably Ambitious, of having his name transmitted to posterity in Letters of Greatness and Honor, which his behaviour towards his Subjects of the Reformed Religion, is no ways adapted unto, but calculated to make him hereafter listed with *Nero* and *Julian*. As to the Duke of Savoy, there seems by the whole course of his other Actions, to be a certain Greatness of Mind in him, not easily consisting with that savage and brutal temper, which the Cruelties he hath exercised upon the Protestants in Piedmont, would intimate and denote. But it ariseth from the Mischievousness and Pestilency of their Religion, their bigotry in it, and their having put themselves so entirely under the conduct of the Clergy, particularly of the Jesuits, who are in the most part a set of men, especially the latter, that through acting in the prospect of no other Ends, but the Grandure, Wealth, and Domination of the Church of Rome, do with an unlimited rage, and a peculiar kind of Malice, persecute all that have renounced Fellowship with it, and are not if they sacrifice the Honor, Glory and Safety of Monarchs, and bring their Kingdoms into contempt and desolation, by rendering them weak, poor, and dispeopled, provided they may wreck their spleen, and revenge upon those, whose Religion is not only different from theirs, but should it prevail to be the Religion of the Legislators and Rulers of Nations, those springs of Wealth would be immediately dried up, by which their Superior Clergy, and all their Religious Orders are enriched and fed up in idleness. And should the People come to be generally imbued with principles of Gospel, Light and Liberty, they would immediately shake off a blind and flavid Dependency upon Pope and Priests, and thereby subvert the Foundation upon which the Monarchick Grandure of the Romish Church

and their whole Religion is superstructed, and destroy the Engine by which they are inable to Lord it over the Bodies, Estates, and Consciences of Men. And if Protestants every where, especially under Popish Rulers, were not under a strange Infatuation, they would look for no fairer Quarter from Papists, than what their Brethren have met with in France and Piedmont, nor would they rely upon the Faith of any King, that styles himself a Roman Catholic. Seeing Sacred Promises, Tremendous Oaths, and the most Authentick Declarations, are but Papal Arts, and Tricks Sanctified at Rome, whereby to lull Subjects into a Security, and delude them into a neglect of all means, for preserving themselves, and their Religion, till their Rulers can be in a condition, of obeying the Decrees of the fourth Lateran Council, that enjoyns Kings to destroy and extirpate Heretics, under pain of Excommunication, and of having both their Subjects absolved from Allegiance to them, and their Territories given away to others; and till without running any hazard, they may comply with the Ordinances of the Council of Constance, which not only releaseth them from all Obligation of keeping Faith to Heretics, but requires them to violate it; and accordingly made Sigismund break his Faith to John Hus, whom in defiance of the Security given him by that King, they caused to be Condemned and Burnt. Nor is the Practice and late Example of the Great Louis, designed for less than a Pattern, by which all Popish Princes are to act, and his Proceedings are to be the Copy and Model, which they who would merit the name of Zealous Catholics, and be esteemed dutiful Sons of the Church, are to transcribe and limb out in Lines of Force, Violence, and Blood, and for the better corresponding with the Original, to employ Dragoons for Missaries.

And though I will not say, but that there may be some Popish Princes, who through an extraordinary measure of good Nature, and from principles of Compassion, woven into their Constitution, previously to all no-

tices of Revelation whether real, or pretended, and who through Sentiments imbib'd from a Generous Education, and their coming afterwards to be under the Influence, and Management, of Wise and Discreet Counsellors, may be able to resist the Malignant Impressions of their Religion, and so be preserved, from the Inhumanities towards those of different Perswasions from them in the things of God, which their Priests would lay them under Obligations unto, by the Doctrines of the Romish Faith; yet there appears no reason why an understanding man should be induced to believe, that the King of England, is likely to prove a Prince, of that great and Noble Temper, there being more than enough, both to raise a Jealousie and beget a Periwation, that there is not a Monarch among all those who are commonly stiled Catholicks, from whom Protestants may justly dread greater Severities, than from *Him*, or look for worse and more Barbarous Treatments. I am not ignorant, with what Candor, we ought by the Rules of Charity and good Manners, to speak of all Men, whatsoever their Religion is, nor am I unacquainted with what Veneration and Devotion, we are to Discourse of Crowned Heads; but as I dare not give those flattering Titles unto any, of which there are not a few in some of the late Addresses, presented to the King, by an inconsiderable and foolish sort of Dissenting Preachers; so I should not know, how to be accountable to God, my own Conscience, or the World, should I not in my station as a Protestant, and as a Lover of the Laws and Liberties of my Countrey, offer something, whereby both to undeceive that weak and short-sighted People, whom their own being accommodated for a Season by the Declaration of Indulgence, hath deluded into an Opinion, that His Majesty cherisbeth no thoughts of Subverting our Religion, and also further to enlighten and confirm others, in the just Apprehensions they are possessed with, of the designs carrying on in Great Britain, and Ireland, for the Extirpation of Protestantism, and

that the late Declaration for Liberty of Conscience, is emitted in subterfugy thereunto and calculated by the Court, toward the paving and Preparing the Way, for the most facile accomplishment of it. And while Mercenary Sycophants, by their Flatteries infest and corrupt Princes, and by their Representing them to the World, in Colours disagreeable from their Tempers and Dispositions and in milder and fairer Characters, than anything observable in them, either deserveth or correspondeth with, do delude Subjects into such Opinions of them, as beget a neglect of means for preserving themselves 'tis become a necessary Duty, and an indispensable Service to Mankind, to deal plain and above board, that so by describing Kings as they are, and setting them in a true and just Light, we may prevent the Peoples being further imposed upon, or if through suffering themselves to be still deceived, they come to fall under Miseries and Persecution, they may lay all their Distresses, and Désolations, at the door of their own folly, in not having taken care, how to avoid, what they were not only threatened with, but whereof they were warned and advertised. For as am not of Sir Roger L'Estranges mind, *That if we cannot avoid History of being distrustful of our Safety, the Times, yet it is extremely vain, foolish, and extravagans to talk of it;* so I am very sensible how many of the French Ministers by Painting forth their King more like God than a Man, and by possessing their People with a belief of Wisdom, Justice, Grace and Mercy in *Him*, of which they knew him destitute, they both emboldned him, to attempt what he he hath perpetrated, and laid them under Snares, which they knew not how to disentangle themselves from in order to escape it. Nor would the King of England, have acted with that neglect of the future Safety of the Papists, nor have exposed them to the resentment, so hereafter revenge of three Nations, by the Arbitrary and illegal steps he hath made in their favour, if he intended any thing less

than the putting *Protestants* for ever out of capacity and condition, of calling them to a reckoning, and exacting an account of them, which neither *He*, nor they about him, can have the weakness to think they have sufficiently provided against, without compelling us by an *Order of à la mort France Missionaries* to turn *Catholics*, or by adjudging us to *Mines and Galleys*, according to the *Versailles* President, for our Heretical Stubborness, or which is the more expeditious way of converting three Kingdoms, to cause to be murder'd the Protestant Inhabitants, according to the pattern, which his Loyal Irish *Catholics*, endeavoured to have set anno 1641. for the conversion of that Nation. Had his *Majesty* been contented with the bare owning, and publishing himself to be of the Communion of the Church of Rome, and of challenging a Liberty, tho' against Law, for the Exercise of his Religion, it might have awakened our Pity, and Compassion, to see him embrace a Religion, where there are so many impediments of Salvation, and in doing whereof, he was become obnoxious unto the imprecation of his Grandfather, who wished the curse of God, to fall upon such of his Posterity, as should at any time turn *Papist*; but it would have raised so intemperate heats in the minds of any against him, much less have alienated them, from the Subjection and Obedience, which are due unto their Sovereign, by the Laws of the several Kingdoms, and the Fundamental Rules of the respective Constitutions. Or could he have been contented, with waiving the rigorous Execution of the Laws against *Papists*, of whatsoever Quality, Rank, or Order they were, and with the bestowing personal, and private Favours, upon those of his Religion: it would have been so far from begetting rancor or discontent in his Protestant Subjects, that they would not only have connived at, and approved such a procedure, and those little Benignities and Kindnesses, but had the *Papist* quietly acquiesced in them, and modestly improved them, it might have been a means of re-

conciling the Nation to more lenity towards them for the future, and might have influenced our *Legislators*, when God shall vouchsafe us a *Protestant* on the Throne, to moderate the Severities to which by the *Laws* in being they are obnoxious, and to render their condition as easie, and safe, as that of other Subjects, and only to take care, for precluding them such places of power, and trust, as should prevent their being able to hurt us, but could bring no damage or inconvenience upon themselves. But the King instead of terminating here, and allowing only such Graces and Immunities to the *Papists*, as would have been enough, for the placing them in the private Exercise of their Religion, with Security to them, and without any threatening danger to us. He hath not only suspended all the penal *Laws* against *Roman Catholics*, but He hath by an usurped Prerogative, that is paramount to the *Rules of the Constitution*, and to all *Acts of Parliament*, dispensed with, and disabled the *Laws* that enjoyn the Oath of Allegiance and Supremacy, and which appoint and prescribe the Tests, that were the Fences, which the Wisdom of the Nation had erected, for preserving the Legislative Authority, securing the Government, and keeping places of Power, Magistracy and Office in the Hands of *Protestants*, and thereby of continuing the *Protestant Religion*, and *English Liberties*, to our selves, and the generations that shall come after us. And as if this were not sufficient, to awaken us to a consideration of the danger we are in, of having our Religion supplanted and overthrown; He hath not only advanced the most violent *Papists*, unto all places of Military command by Sea and Land; but hath established many of them, in the Chief Trusts and Offices of Magistracy, and Civil Judicature, so that there are scarce any continued in Power and Employment, save they who have either promised, to turn *Roman Catholics*, or who have engaged, to concur and assist to the subverting our Liberties, and Religion under the Mask and disguise of *Protestants*. 2

Tis already evident, that it is beyond the help, and relief, of all Peaceable and Civil means, to preserve and uphold the Protestant Religion in Ireland, and that nothing but force and an intestine War, can retrieve it unto, and reestablish it there, in any degree of safety. Nor is it less apparent, from the Arbitrary and Tyrannous Oath, ordained to be required of His Majesties Protestant Subjects in Scotland, whereby they are to swear Obedience to Him without Reserve, that our Religion is held only precariously in that Kingdom; and that whosoever he shall please to command the establishment of Popery, and to enjoyn the people to enter into the Communion of the Church of Rome, He expects to have his Will immediately conformed unto, and not to be disputed or controlled. But lest what we are to expect from the King, as to the extirpation of the Reformed Religion, and the inflicting the utmost Severities upon his Protestant Subjects, that Papal rage, armed with power, can inable him unto, may not so fully appear, from what hath been already intimated, as either to awaken the Dissenters out of the Lettargy, into which the late Declaration hath cast them, or to quicken those of the Church of England, to that zealous care, vigilancy, and use of all Lawful means, for preserving themselves, and the Protestant Religion, that the impendent danger, wherewith they are threatned; requires at their hands; I shall give that further Confirmation of it, from Topicks and motives of Credibility, Moral, Political, and Historical, as may serve to place it in the brightest light, and fullest evidence, that a matter future and yet to come, which is only the object of our prospect and dread, and not of our feeling and experience, is capable of.

It ought to be of weight upon the minds of all English Protestants, that the King of Great Britain, is not only an open and avowed Papist, but as most Apostates use to be, a fiery Bigot in the Romish Religion, and who as the Leige Letter from a Jesuite to a Brother of the Order tell us, is resolved either to

convert England to Popery, or to die a Martyr. Nor were the Jewish zealots, of whose rageful transports, Josephus gives us so ample an account, nor the Dervises among the Turks and Indians, of whose mad attempts, so many Histories make mention, more brutal in their fanatical Heats, than a Popish Bigot, useth to be, when favoured with advantages, of exerting his animosity against those who differ from him, if he be not carefully watched against, and restrained. Beside the innumerable instances of the Tragical Effects of Romish Bigotry, that are to be met with in Books of all kinds, we need go no further for an evidence of it, than to consult the Life of Dominick, the great Inquisitor and Promoter of the Massacre of the Waldenses, and the Founder of that Order Which hath the Management of the Blood Inquisition; together with the Life of Henr. the third of France, who contrary to the advice of Maximili*n* the Emperor, and the repeated intreaties of the wisest of his own Councillors, the Chancellor de l'Hospital, and the President de Tbon, not only revived the War and Persecution against his Reformed Subjects, after he had seen what Judgments the like proceedings had derived upon his Predecessors, and how prejudicial they had proved to the Strength, Glory, and Interest of his Crown and Kingdom, but he entered into a League with those that sought to depress, abdicate, and depose him, and became the Head of a Faction for the destroying that part of his Subjects, upon whom alone he could rely for the defence of his person and support of his Dignity. Nor were the Furies of the Duke de Alvi heretofore, or the present Barbarities of Louis the Fourteenth, so much the effects of their haughty and furious tempers, as of their Bigotry in their inhumane and sanguinary Religion. That the King of England, is second to none, in a blind and rageful Popish Zeal, his behaviour both while a Subject, and since he arrived at the Crown, doth not only place it beyond the limits of a bare suspicion, but affords us such evidences of it, as that none

in consistency with principles of wisdom, and discretion, can either question or contradict it. To what else can we ascribe it, but to an excessive Bigotry, that when the Frig ^a wherein he was sailing to Scotland Anno 1682. struck upon the Sands, and was ready to sink, he should prefer the Lives of one or two pitiful Priests, to those of men of the greatest Quality, and receive those Mulshrom's into the Boat, in which himself escaped, while at the same time, he refused to admit, not only his own Brother-in-Law, but divers Noblemen of the Supremeest Rank, and Character, to the benefit of the same means of deliverance, and suffered them to perish, though they had undertaken the Voyage out of pure respect to his person, and to put an Honour upon him, at a Season, when he wanted not Enemies. Nor can it proceed from any thing but a violent and furious Bigotry, that he should not only disoblige and disgust the two Universities, of whose Zeal to his service, he hath received so many seasonable and effectual Testimonies, but to the violation both of the Laws of God and the Kingdom, offer force to their Consciences, as well as to their Rights and franchises, and all this in favour of Father Francis, whom he would illegally thrust into a Fellowship in Cambridge, and of Mr. Farmer, whom he wou'd arbitrarily obtrude into the Headship of a College in Oxford, who as they are, too despicable to be owned, and stood for, in competition against two famous Universities, whose greatest crime, hath been an excess of zeal for his person, and interest, when he was Duke of York, and a measure of Loyalty, and Obedience, unto him, since he came to the Crown, beyond what either the Rules of Christianity, or the Laws of the Kingdom, exact from them; so he hath ways enough of expressing kindness and bounty, to those two little contemptible Creatures, and that in methods as beneficial to them, as the places into which he would thrust them, can be supposed to amount unto, and I am sure with less scandal to himself, and less offence to all Pro-

testants, as well as without offering injury to the Rights of the University, or of compelling those learned, grave, and venerable men, to perjure themselves, and act against their Duties and Consciences. The late proceedings towards Dr. Burnet, are not only contrary to all the measures of Justice, Law, and Honour, but argue a strange and furious Bigotry in His Majesty for Popery, there being nothing else into which a man can resolve the whole tenor of his present Actings against Him. Seeing setting aside the Doctor's being a Protestant, and a Minister of the Church of England, and his having vindicated the Reformation in England, from the Calumnies, and flanders, wherewith it was aspersed by Sanders, and others, of the Roman Communion, and the approving himself in some other Writings, worthy of the Character of a Reformed Divine, and of that esteem which the World entertains of him, for knowldg in History, and all other parts of good learning; there hath nothing occurred in the whole tenor and trace of his Life, but what instead of Rebuke and Censure, hath merited acknowledgments, and the Retributions of Favour and Preferment from the Court. Whosoever considers, his constant Preaching up passive Obedience to such a degree and height, as he hath done, may very well be surprised at the whole method of their present acting towards him, and at the same time that they find cause to justify the Righteousness of God, in making them the Instruments of his persecution, whom in so many ways he had sought to oblige, they may justly conclude that none save a Bigoted Papist could be the Author of so insatiable, as well as illegal, and unrighteous returns. For as to all whereof he is accused, in the Criminal Lists against him, bearing date the 19. of April 1687. I my self am both able to assert his innocence, and dare assure the World, that none of the persons whom he is charged to have conspired with against the King, would have been so far void of discretion, (knowing his principles) as to have transacted with him,

him in matters of that kind ; but whether his Letters since that, to the Earl of Middle-ton, with the Paper, inclosed in one of them, have administered any Legal ground for their *Second Citation*, I shall not take upon me to determine, and will only say, that as I heartily wish, he had not in those Letters afforded them, any probable pretence, for proceeding against him, so there are excesses of Loyalty in them, to attone for the utmost Indiscretions, his words are capable of being wrested unto, nor can any thing but *Papal Malice*, and *Romish Chicanerie*, construe, and pervert them, so far contrary to his intentions, as to make Crimes, and much less to make Treasons of them. Now as nothing, can be of more portentous Omen to *British* and *Irish Protestants*, than to have a Popish *Bigot* exalted to Rule over them ; so through a concurrence of ill nature, and a deficiency in intellectuals, met in him with his furious Zeal and *Bigotry*, they are the more to expect, whatsoever his Power inables him to inflict, that is severe and dreadful. 'Tis possible, that a Ruler may be possessed with a Fondness, and Valuation of *Papery*, as the only Religion, wherein Salvation is to be obtained, and thereupon in his private Judgment and Opinion, sentence all to eternal Flames, who cannot herd with him in the same Society ; and yet he may through a great measure of Humanity, and from an extraordinary proportion of compassion, and meekness, woven into his nature, hate the imbrueing his hands in their Blood, or treating those with any harshness, whose supposed misbelief is their only Crime : and that finding them in all other respects, virtuous, peaceable and industrious, He may leave them to the decretive Sentence of the Sovereign and infallible Judge, without disturbing, or meddling with them himself. Nor is it impossible, but that there may be a Prince so far *Bigoted* in *Papery*, as to have inclination, and propensity, to force all under his Authority, to be of his Religion, or else to destroy and extirpate them, yet thro being of that largeness of Understanding

and Political Wisdom, as to be able to penetrate into the hazards of attempting it, and to foresee the Consequences that may ensue upon it, in reference to the Peace and Safety of his Government, as well as the Wealth and Power of his Dominions, he may come to check and stifle his furious Inclinations, and chuse rather, to leave his Subjects at quiet, than to impoverish, weaken, and dispeople his Country, either by destroying them, or by driving them to abandon his Territories, in order to find a Shelter, and Sanctuary, in other places. But where (as in the *King of England*) a small measure of Understanding, accompanied with a large share of a Morose, Fierce, and ill Nature, and these attented with Insolency and Pride, as they usually are in weak and froward people, come to have a *Bigotry* in such a Religion as *Papery*, superadded to them, whose Doctrines and Principles instigate, and oblige to Cruelty, towards all of other persuasions, there *Protestants*, do find nothing, that may encourage to hope for security, and protection, under a *Prince* of that temper and complexion ; but all that does affect and impress their minds, bids them prepare for persecution, and to look for the utmost rigours and severities, that pride, malice, brutal zeal, backt and supported with force and power, can execute and inflict. And how much such a *Prince's* Religion, proves too weak to restrain him from uncleannesses, and other immoralityes, by so much the more, is he to be dreaded, in that he thinks to compound for and expiate Crimes of that nature, by his cruelty to *Heretics*, and by offering them up in Sacrifices of Atonement to the *Triple Crown*. Nor are the *Priests* either displeased with, or careful to dissuade Princes, from Offences of that kind, tho they know them to be great provocations to God, and of mischievous example to Subjects, seeing they are Masters of the Art of improving them, to the Service of *Holy Church*, and the Advantage of the *Catholic Faith*. For instead of imposing, upon those *Royal Transgref-sors*,

for, the little, and Slavish Penalties of pilgrimages, Whippings, and going Barefoot; they require them to make satisfactions for those and the like Crimes, by the Most and Merciflous Acts of Murdering Protestants, and of Extirpating the Northern Bishops. And as one of the French Whores of State is reported to have been a person that hath principally instigated to all the Cruelties against the Reformed in France; so no doubt but as she did it under the Influence and Conduct of her Confessors to Compensate for her Adulteries, so the advised and pernicious ~~Laws~~^{Look} to it upon Motives of the same nature. Nor do they who have the guidances of Consciencies at Whitehal, want matter of the same kind, to improve and work upon, and as there are of the Licensious Peoples that will be glad of Authorizing for their filthy Pollutions by Acts so agreeable to the Mirth of their Religion; so there are some who as they have influence enough upon the King to counsel Him to the like Methods, so they will find Him sufficiently disposed to compound for his Loathsome and Promiscuous Scatterings at a rate so satiable to his temper, as well as to the Doctrines of the Papal Faith.

2 If any be deluded into a good Opinion of His Majesty, and brought to flatter themselves with expectations of their being protected in the profession of the Protestant Religion, they may be easily undeceived and prevailed upon to change their Sentiments, if they will but consider his Behaviour towards Protestants in the PoB wherein he formerly stood, and what his Carriage was to them, while he was fixed in a meaner, and more Subordinate Station than now he is. Though there have been many whose behaviour in their private condition, would have rendered them thought worthy to Rule, if their Actions after their advancement to Governing Power had not confuted the Opinion entertained concerning them; yet there have been very few that have approved themselves Just and Merciful after their attaining to Sovereignty, whose car-

riage in an inferior station, had been to the damage, and general hurt of mankind, as far as their narrow power and interest would extend. It ought therefore to lay us under a conviction, what we are to expect from His Majesty on the Throne, when we find the whole thread and series of his conduct while a Subj^t, to have been a continued design against our Religion, and an uninterrupted Plot for the subversion of our Laws and Liberties. 'Tis sufficiently known how active he always was to keep up and inflame the differences among Protestants, and how he was both a great Promoter of all the severe Laws made against Dissenters, and a continual instigator to the rigorous Execution of them: So that his affirming it to have been ever his judgment that none ought to be oppressed and persecuted for minors of Religion, nor to be hindred in Worshipping God according to their several persuasions, serves only to inform us, either with what little Honesty, Honor, and Conscience he acted, in concurring to the making of theforesaid Laws, or what small faith and credit is now to be given to his Declaration, and to what he hath since the Emission of it repeated both in his Speech to Mr. Penn, and in his Letter to Mr. Atk^s. And to omit many other Instances of his hardness and Benignity to the Papists, whom he now so much hates and carefles; it may not be amiss to remember them, and all other Protestants, of those Barbarous and illegal Commissions issued forth by the Council of Oxford, while He, as the late Kings High Commissioner, had the management of the Affairs of that Kingdom; by which every Military Officer that had command over twelve men was empower'd to impound Juries, try, condemn, and cause to be put to death, not only those who should be found to disclaim the Kings Authority, but such as should refuse to acknowledge the Kings new modelled Supremacy over that Church; in the purfiance and execution of which Commission, some were shot to death, others were hanged or drowned, and this not only during the

continuance of the Reign of his late *Majest^y*, but for above a Year and a half after the present King came to the Crown. But what need is there of insisting upon such little particulars, wherein he was at all times ready to express his malice to *Protestants*, seeing we have not only Dr. *Oate's* Testimony, and that of divers others, but most authentick proofs from Mr. *Coleman's* Letters, of his having been in a Conspiracy several years for the Subversion of our Religion, upon the Meritorious and Sanctified Motive of Extirpating the *Northern Heresy*. Of which beside all the Evidence that four Successive Parliaments arrived at, I know several who since the Duke of York Ascended the Throne, have had it confirmed unto them by divers Foreign Papists, that were less reserved, or more ingenuous than many of that Communion use to be. To question the Existence of that Plot, and his present Majesties having been accessory unto, and in the head of it, argues a strange effrontery and impudence through casting an allegation of Weakness, Folly, and Injustice, not only upon those three Parliaments that seem'd to have retained some zeal for English Liberties, but by fastning the same Imputations upon the Long Parliament, which had shew'd it self at all times more obsequious to the Will of the Court, than was either for their own Honour, or the Safety and Interest of the Kingdom, and who had expressed a Veneration for the Royal Family, that approached too much unto a degree of Idolatry. Whosoever considers that Train of Councils wherein the King was many Years engaged, and whereof we felt the woful effects in the burning of London; the frequent Prorogation and Dissolution of Parliaments; the widening and exasperating Differences among Protestants; the stirring up and provoking Civil Magistrates and Ecclesiastical Courts, to persecute Dissenters; and the maintaining Correspondencies with the Pope and Catholic Princes abroad, to the dis honour of the Nation and danger of our Laws and Religion, cannot avoid being apprehensive what we are now to look for at

his hands, nor can he escape, thinking that he esteems his Advancement to the Crown, both a reward from Heaven for what he hath done and Plotted against these three Kingdoms, and an opportunity and advantage administered unto him for the perfecting and accomplishment of all those Designs with which he hath been so long Big, and in Travel for the Destruction of our Religion, the Subversion of our Laws, and the reestablishment of Property in these Dominions.

The Conduct and Guidance under which His Majesty hath put himself, and the fiery temper of that Order, to whose Government he hath resigned his Conscience, may greatly add to our Fears, and give us all the Jealousie and dread that we are capable of being impressed with in reference to Matters to come, that there is nothing which can be fatal to our Religion or Persons, that we may not expect the being called to conflict with and suffer. For though most of the Papist Ecclesiastics, especially the Regulars, bear an Inveterate Malice to *Protestants*, and hold themselves under Indispensible Obligations of Eradicating whatsoever their Church stiles Heresy, and have accordingly been always forward to stir up and provoke Rulers to the Use and Application of force, for the Destruction of *Protestants*, as a Company of Perverse and Obstinate Heretics, adjudged and Condemned to the Stake and Gibbet by the Infallible Chair; yet of all Men in the Communion of the Romish Church, and of their Religious Orders, the *Jesuits* are they who do most hate us, and whose Councils have been most sanguinary, and always tending to influence those Monarchs, whose Consciences they have had the guiding and conducting of, to the utmost Cruelties and Barbarities towards us. What our Brethren have had measured out to them in France through *Faber de la Chaise's* Influence upon that King, and through the bewitching Power and Domination he hath over him in the quality of his Confessor, and as having the direction of his Conscience, may very well alarm and inform us what we ought to expect from His Majest^y

Majesty of Great Britain, who hath sum-
mered his Conscience to the guidance of Re-
verend Fathers, a person of the same Order, and
of the like mischievous and bloody Disposi-
tion that the former is. This well observed
by the Author of the Reasons and Rebutting
the Acts of Parliament concerning the Tati, That
Cardinal Howard being of such a most and
gentle Temper that is able to withstand the
Malignity of his Religion, and to preserue
him from concuring an shote mischievous
Council, which his Tyrre might seeme to
oblige him unto, is the Reason of his being
putt out from acquaintance with, and interest
in the English Affairs introduced. Relating
that whatsoever his Majesty hath or doth in
that Countrey managed by his Ambassadors un-
der the sole direction of the Jesuits: So that it
is not without cause, that the Society of
Leige in his Intercourse, and lately printed
Letter, calling Brother of that Order, what a
wondreful veneration the English have for the
Society, and with what profounde submission
he receives those Reverend Fathers, and hear-
kens to whatsoever they represent. Nor is it
his Majestys being under the influence of the
Jesuits, ther having one of them for his
Confessor, and several of them for his high
Councellours and participall Confidants, the
only thinge in this matter that lawe doth qua-
re, in that we are remiss from his absolute
Power, excited and fanned by that fiery Hell; but
there is another ground why we ought
more especially to dread him, than that is his
being entred and enroled into the Order;
and become a Member of the Society, wher-
by he is brought into a greater subjection and
deposition upon them, and from a bound by
their Indemnements of being oblique to so
thick commandes of the Captaines the Jesuits,
and that not only in Spirituall, but inwarde
soever they shall pretend to be subseruent
to the extirpation of the Church, and for up-
holding the glory of the Virginie Crown. Which
is a Mystery whiche few are yet acquainted
with, and which both his Majesty, and this
Order judg'd their interest had in thir con-
sulting, but what of the World

any ere long receive that convictive intelli-
gence, that there will be no room left for
suspecting the truth of it, and wherof witness
is in the late printed Letter from Lord
Leycester given us already sufficiente information
both in telling us, That the King of England
keeps himselfe Son of the Society; and how that
he wrote to Father de la Chaise, That he would
scour every injury done to the Jesuites to be
amonge committed against himselfe. Neither is it
so surprisinge as may seeme at first view, that
the King should list himselfe a Member of the
Order, seeing there have beene fourtyn
General Electors of whose Elegance and
Meticulation into the Society, thereto all the
evidence and assurance imaginable. And that
one of them acknowledge to have beene in
the Classis of the Directors, while the other
three are generally believed to have beene in
the Relation of the Director; yet though over the
power of these Society over them all, there is
great part of their Cruelty exercized towards
Protestants, both in the last Agonies in this, is
to be ascribed to that impie and blind Obedi-
cence which they were bound to yield to
the injunctions of the Order, and to the com-
mands of the General. Philip the second of
Spain who was the first King that stirred his
to the stirke with which did his instrument of
Policy, induced by the Romane to let them
possesse the Universitie of Salamanca, and
aspiringly after, and wheretho being in the
Classis of Directors, had undertaken of doing
and improving, and doe offhande in that ab-
sence of Scriveneres that which he
had it selfe ever joyned him to Qualitie
did they over-ride and disfigur him, moreover
by the distribution of immunitie to all
but of his subjects, which only shew
that they could not beare, and the whole
Rest, which did stand in their opinion
fame of his Dominion, and havinge
departed from the Romane in nation, among
the Christians the dominion of the Church,
whom he left to the Society, he exhorting
over Anthonie of this Country, to come
over Country, Monasteries, and makinge many
which were ordered for

his own Court and Palace. *Sigismund of Poland*, who was the second crowned Head admitted into the Order, thro' complying with the Councils, and serving the Wrath, Rage, and Passions of the *Jesuits*, in endeavouring to suppress Religion in Scotland, to which he was heir, and in striving to subvert their Civil Rights, drew upon himself the Resentment and Wrath of that Nation to such a degree, that they Abdicated him and his Heirs from the Government, and advanced another to the Throne. *Casimir* who was also King of Poland, is reckoned to be the third Sovereign Prince that entered into the Domination of the *Jesuits*, and being bound to follow their Directions, and to execute whatsoever the General of the Order thought fit to enjoy for the promotion and benefit of the Church, became not only an Instrument of a severe Persecution against all sort of Dissenters from the *Roman* Church, so that many were put to Death, and more driven to abandon their Country, but through committing many things in the course of his Government that were prejudicial to the Rights; and thereupon disfavourable to the Polish Nobility; they conceived such an Aversion and Hatred for him, that to avoid the effects of their Resentment and Indignation, he was forced to lay down his Crown, and to chuse to end his days in France in no higher Post, and under no more glorious a Character, than that of Abbot of *Monte Gerardo*. There is a fourth Prince, and who is yet in being, that is generally believed to be enrolled into the Order, and the Perfidion he hath carried on in Hungary, contrary to his usual Temper, and to all the Rules of Justice and Policy, and to the Violation of his Promises and Oaths for concurring unto them the Liberty of their Religion, is both too probable an evidence of it, and a strong confirmation of the Cruelties which the *Jesuit* insidious Priests unto whom they have influence, and whom they have whored into Engagements of obeying their Commands, and guruling their

Injunctions. And as to the Desolating of Hungary thro' a long and bloody War, and the tempting the Turks to invade the Austrian Territories, are some of the effects that have ensued upon the Emperour's complying with the fierce and heady Councils of the *Jesuits*; so we have not seen all the Mischief that the Persecution, which they have engaged him in against Protestants, is like to issue in, tho' beside the disgusting several Electoral Princes and States in Germany, and the surmising the Ottoman Potentate with Encroachments of continuing the War, there are wondrous advantages afforded by it, to embolden the French King in his Encroachments upon the Empire, which otherwise he would not have dared to attempt, and whereof the result at last may prove fatal to the Imperial Dignity, and to the whole *Haus* of Austria. Now what the Protestants in Great Britain and Ireland ought to dread from the King, upon his being entered into a Society that hath breathed nothing but Fire and Blood since its first Institution, I leave to the serious consideration of all men who value their Lives, Liberties, and Estates, and that do not think of renouncing their Religion, and turning Papists. Nor is it to be imagined that the King, before he can be supposed well settled on the Throne, and while under a declining state of Body, as well as in an advanced Age, having the weight of *forty and fifty* upon his shoulders, beside something else that he is obliged to the Earl of *Southesk* for, which I shall not mention, would have taken so many bold, wide, and illegal Steps for the supplanting our Religion and Laws, and for the introducing and establishing of Popery and Tyranny, and this not only to the losing and disobliging his former Votaries and Partizans, but to the strange alarming and disgusting most Persons of honour, quality, and merit in the three Kingdoms, were he not beside the being under the sway of his own Bigotry, and the strong balance of a large measure of ill Nature, bound by ties of implicit Obedience to the Commands of that extrava-

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gant, and furious Society, to the promoting of whose Passions and Malice, rather than his own Safety and Glory, or the lasting Benefit of the Roman Catholicks themselves, the whole course of his Government hitherto seems to have been shapen and adapted. The occasion and subject of the late Contest between him and the Pope, which hath made so great a noise not only at Rome, but thro' all Europe, may serve to convince us both of the extraordinary Zeal he hath for the Society, and of the transcendent Power they have over him, and that 'tis no wonder he should exact an Obedience without Reserve from his Subjects in Scotland, seeing he himself yields an Obedience without Reserve to the *Pope's*. 'Tis known, how that by the Rule of their Institution, no *Jesuite* is capable of the *Myste*, and that if the Ambition of any of them should tempe him to seek or accept the Dignity of a *Priest*, he must for being captivated thereto, renounce his Membership in the *Order*. Yet so great is his Majesties Passion for the Honour and Grandeur of the Society, and such is their Domination and absolute Power over him, that unless will serve him, belike would they allow him to insult upon less, than that the Pope should Dispense with Father Pitts being made a *Bishop*, without his ceasing to be a *Jesuite*, or the being transplanted into another *Order*. And this the old *Ghislain* at Rome hath been forced at last to comply with, and to grant a *Dispensation* whereby Father Pitts shall be capable of the *Priesthood*, notwithstanding his remaining in the *Jesuites Order*, the *Jesuites* thro' their Authority over the King, not suffering him to recede from his Demand, and his Majesties Zeal for the Society not permitting him to comply either with the Prayers, or the Conscience and Honour of the Supreme *King*.

Not only the King's Unthankfulness unto, but his illegal Proceedings against, and his arbitrary Invading the Rights of those who stood by him in all his Dangers and Difficulties, and who were the Instruments of preventing his Exclusion from the Crown, from

and the chief Means both of his advancement to the Throne, and his being kept on it, are so many very Evidences of the ill Will he bears to all *Protestants*, and what they are to dread from him on occasions are administered of Injuring and Oppressing them: and may serve to convince all Imperial and thinking People, that his *Roman Malice* to our Religion is too strong for all Principles of Honour and Gratitude, and able to cancel the Obligations, which Friendship for his Person and Service to his Interest, may be supposed to have laid him under to any heretofore. Had it not been for many of the Church of England, who stood up with a Zeal and Vigour for preserving the Succession in the right Line, beyond what Religion, Conscience, Reason, or Loveliness could constrain them unto, he had never been able to have out-wisched the endeavours of that Parliament for Excluding him from the Imperial Crown of England, and had it not been for their abetting and fending by him with their Swords in their hands upon the Duke of Monmouth, before he was delivered, June 1685, he would never have had the Being driven from the Throne, and the Wholoever had the advantage of knowing the Temper and Genius of the late King, how afraid he was of endangering himself that might injure him, and the State, the Prince of the Church, and the Nation, after it a general alarm of his designs, to be soon satisfied that it all his Majesties own Act had passed in their Deliberations, carried in their Endeavours to have the Duke of York debarred from the Crown, that his late Majesty would not have transcribed the compunction with it, and his Love to his Country, would have given way to the apprehension of his safety, forfeiting a Love for mankin in the heart of his people, especially when what was required of him, was not an Invasion upon the Fundamentals of the Continuall of the English Monarchy, nor Different from the Practice of the Nation in many respects.

stances. Nor can there be a greater evidence of the present King's ill Nature, Ambition, Envy, and prodigious Ingratitude, as well as of the Design he is carrying on against our Religion and Law, than his carriage and behaviour towards the Church of England; tho' I cannot but acknowledge it a righteous Judgment upon them from God, and a just Punishment for their being not only so unconcerned for the preservation of our Religion and Liberties in avoiding to close with the only methods that were adapted thereto, but for being so passionate and indiscreet as to halfe the lots of them thro' putting the Government into one's hands, who (as they might have foreseen,) would be hirer to make a sacrifice of them to his secret Popish, and to his inordinate Lust after delpolitical and arbitrary Power. And as the only example bearing any affinity to it, is that of James the 1st, who in recompence to his Prelates and Bishops for maintaining him on the Throne, when the late Prince of Orange, assisted by Holland, would have withheld the Crown from him, had treated them with a rigorously severe set of Articles, and with a severity, as also that of Dissenters and Nonconformists towards the Protestant Christians, were but heavy and impudent Draughts; so there was no going for complicating the parallel between King and King, but a little more time and a fortunate opportunity, and that the old and Church-men will find that the old and Church-men will find that King James is no less merciful at Windsor, for transforming their act of Loyalty and Merit toward the King, into Crimes and Misdvices of their King, than Philip le Bel hath shewn himself at Vincennes, where-by an Art peculiar to the French, he hath improved the Loyalty and Merit of the Anglois, in France, for the King of France, into a reason of alienating that Monarch from them, and into a ground of his destroying that quiet, and obedient People. It will not be amiss to tell over some of his Majesties Proceedings towards the Church of England, that from what happened before seen and felt, both they and all England, without any better know what

they are to expect and look for hereafter; Tho' it be a method very unbecoming a Prince, yet it shews a great deal of Spleen, to turn the former Persecution of Dissenters, so maliciously upon the Prelatical and Conforming Clergy, as his Majesty doth in his Letter to Mr. Atlay, in killing them, A Party of Presbyterians who think the only way to advance their Church, is by undoing those Churches of Christians that differ from them in smaller matters. Whereas the severity that the Parasicks met with, had much of its original at Court, where it was formed and designed upon motives of Popery and Arbitrariness; and the relentless and revengeful humour of some of the old Prelates, and other Church-men that had suffered in the late times, was only laid hold of, the better to justify and improve it. And tho' it be too true, that many of the the dignified Rank, as well as of the little Laymen were both extremely fond of it, and concretiously pleased for it, yet it is true, that most of them did it not upon Principles of Injustice and Oppression, but upon Inducements of Indulgence, for spontaneous Indulgence, and upon a Belief of its being the most compendious Method to the next Persecution and Banishment, and the easiest way of standing recommended to the Favour of the two Royal Brothers. Nor is it unworthy of observation, that some of the most virulent Writers against Liberty of Conscience, and others of the most fierce Indulgencies to the Persecuting-Dissenters, among whom we may reckon Parker Bishop of Oxford, and Gascoigne Bishop of Chester, are since Admitting, for the Declaration of Indulgence, became the means of being graciously looked upon at Whist-balls, turned forward Promoters of it, tho' their success in their Discourses with their Clergy, hath not answered their Expectations and Endeavours; For as those two Merry Gentlemen will tell us with much Justice, whatsoever the King hath command, if they may but keep their Star, and enjoy their Revenues, which I dare say, they rather than lose, they will subscribe, not only to the Tyrannical Act, but to the Albion; so it is most

most certain that they two as well as the Bishop of Durham have promised to turn Ro-
man Catholicks ; and that as *Utrum* hath been
several times seen affiting at the celebration
of the *Mess*, and that as *Carterwright* paid a
particular respect to the *Nuncius* at his solemn
Entrance at *Windsor*, which some Temporal
Lords had so much conscience and honour as
to scorn to do ; so the Author of the *Lige*
Letter tells us, that Parker not only extremely
favours *Papists*, but that he brands in a man-
ner all such for *Athirstis* who continue to
plead for the Protestant Religion. 'Tis ad
Act of the same candor and good nature in
the King with the former, and another
Royal effect of his Princely breeding as well
as of his *Greatness*, when he endeavours
to call a farther *alarm* upon the Church of
England, and to exasperate the *Dissenters*
against her, by laying in the forementioned
letter to Mr. *Albion*, that the cause why the *Diss*
sisters injured our *Liberty* sooner, is mostly owing
to the solicitation of the *Conforming Clergy* ; whereas many of the Learned and Tober-
men of the Church of England, could have
been contented that the *Nonconforming Protes-*
tants should have had *liberty* long ago, provi-
ded it had been granted in a *legal* way, and the
chief Executives of severity upon them
were such of all Ranks, Orders, and Sta-
tions as the Court both set on and rewarded
for it. 'Tis not their Brethrens having
Liberty that displeaseth Modest and Good
Men of the Church of *England* ; but 'tis
the having it in the virtue of an *unscripted Privi-*
legatio over the Laws of the Land, and
to the shaking all the Legal Foundations
of the Protestant Religion it self in the
Kingdom. And had the *Declaration of Pe-*
dignation imported only an exemption of *Dis-*
senteris and *Papists* from rigours and penaltys,
I know very few that would have been dispe-
ssed at it ; but the extending it to the remov-
ing all the *Penitents* about the Reformed Do-
ctrine and worship, and laying us open both
to the tyranny of *Papists*, and the being over-
flowed with a deluge of their Superstitions
and Idolatries, as well as the designing it for

a means to overthrow the *Established Church* ;
is that which no wise Dissenter more than
a conformable man knows how to digest. For
I am not of Sir *Augt. B. B. Hedges* mind, who
after he had been writing for many
years against *Dissenters*, with all the venom and
lice imaginable, and to disprove the wilful
justice, and convenience of granting them
Liberty ; hath now the impudence to publicly
that establishment be formerly. *Prec.* to *the*
Assembly of *the present Reconciled* *Churc*
of the *King* *of* *England*, *in* *the* *Treaty*, *as* *the*
Act *of* *Grace* *issuing* *from* *the* *spiritual* *High Court*,
and *not* *in* *violati* *of* *right* *to* *the* *King*. And *now*
recited extollions of the *King*, they are only
a *Papal Trick* ; whereby to keep up the animosities among *Protestants*, which both
inward heats of men are much alloyed, and
external Provocation to them are wholly
moved, and they are neatly *whipt* into
by which our hatred of one another may be
maintained, did the *Laws* *had* *the* *power* *to*
to persecute the other, which was the chief
spring of all our mutual rancour and vio-
lence be suspended. It would be the poor
glory of the *Q. Elizabeth* *that*, to be able to make
the *disabilitie* of *Final Law* *as* *unnecessary* to the
supporting differences among *Protestants*, is
the *Enacting* and *rigorous* execution of *those*
way to *the* *first* *rainme*, and *the* *extirpation*
them *afterward* *for* *many* *years*. And if the
foregoing *Tricks* can furnish the *King* *with*
means *whereby* *to* *reproach* *the* *Church* *of*
England, when he thinks it *seaforseable* and for the
interest of *Rome* *to* *be angry* *with* *them* ; I
dare affirm he will never want pretences of
being discontented with, and of affording *Papal*
Hicks, when he finds the doing so, to be for the
service of the *Papal Cause*. And if the
aforementioned *Influences* of His Majesties bene-
volence to the *Church* *of* *England*, to which he
stands so superstitively oblique, be neither
Testimonies of his *Ingenuity*, evidences of
his *Gratitude*, nor effects of common, much
less *Royal Justice*; yet what remains to be ill-
uminated, does carry more visible marks of

20 his malice and design both against the Legally established Church and our Religion. For not being satisfied with the Suspension of all those Laws, by which Protestants and they of the National Communion might seem to be injurious to Papists in their Persons and Estates, such as the Laws which make those, who shall be found to have taken Orders in the Church of Rome, obnoxious to death, or those other Statutes, by which the King hath power and Authority for levying two thirds of their Estates that shall be convicted of Recusancy; but by an usurped Prerogative and an Absolute power he is pleased to suspend all the Laws by which they were only disabled from hurting us, through standing precluded from places of power and trust in the Government. So that the whole security we have in time to come for our Religion, depends upon the temperate disposition and good nature of those Roman Catholicks that shall be advanced to Offices and Employments, and does no longer bear upon the protection and support of the Law; and I think we have not had that experience of grace and favour from Papists, as may give us just confidence of fair and candid treatment from them for the future. Now that we may be the better convinced, how little security we have from his Majesties promise in his Declaration, of his protecting the Arch Bishops, Bishops and Clergy, and all other his Subjects of the Church of England, in the free exercise of their Religion as by Law established, and in the quiet and full enjoyment of their possessions, without any molestation or disturbance whatsoever, which is all the Tingay that is left us; 'tis not unworthy of observation, how that beside the suspending the Bishop of London ab Officio, and the Vice Chancellor of Cambridge both ab Officio and Beneficio, and this not only for Actions which the Laws of God and the Kingdom make their duty, but thro a sentence inflicted upon them by no Legal Court of Judicature, but by five or six mercenary persons supported by a Tyrannous and Arbitrary Commission, his Majesty in his Proclamation for Toleration in Scotland, bearing date the 12. of February, doth among

many other Laws, *cass, disable, and dispense* with the Law enjoyning the Scots Test, tho it was not only enacted by himself while he represented his Brother as his *big Commissioner*, but hath been confirmed by him in Parliament since he came to the Crown. Surely it is as easie to depart from a promise made in a Declaration, as 'tis to Absolve and Discharge himself from the obligation of a Law which he first concurred to the Enacting of, and gave the creating *Fiat* unto as the late Kings Commissioner, and hath since Ratified in Parliament after he was come to the Throne. As there is no more infidelity, dishonour and injustice, so there is less of absolute power and illegality, in doing the one than the other. Nor is it possible for a rational man to place a confidence in his Majesties Royal word for the protection of our Religion, and the Church of England mens enjoying their possessions; seeing he hath not only departed from his promise made to the Council immediately after his Brothers death, but hath violated his Faith given to the Parliament of England at their first Session, which we might have thought would have been the more sacred and binding, by reason of the grandeur, state and quality of the Assembly to which it was pledged.

21 22 23 24 If we consider how much Protestants suffered, what number of them was burnt at the stake as well as murdered in Goals, beside the vast multitudes, who to avoid the rage and power of their Enemies, were forced to abandon their Countrey, and seek for shelter in Foreign parts, and what endeavours of all kinds were used for the Extirpation of our Religion under Queen Mary; we may gather and learn from thence what is to be dreaded from James the II. who is the next Popish Prince to her that since the Reformation hath sat on the Throne of England. For tho there be many things that administer grounds of hope, that the Papists will not find it so easie a matter to bring us in *shoals* to the stake, nor of that quick and easie dispatch to suppress the Protestant Religion, and set up Popery, at this time as they found it then; yet every thing that

that occurs to our thoughts, or that can effect our understandings, serves not only to perswade us into a belief that they will set upon and endeavour it, but to work us up to an assurance that his Majesty would take it for a diminution of his glory, as well as reflection upon his zeal for the Church of Rome, not to attempt what a woman had both the courage to undertake, and the fortune to go thro with. And there is withal a concurrence of so many things both abroad and at home at this juncture, which if laid in the ballance with the motives to our hope of the Papists misafrying, may justly raise our Fears of their prospering to a very sad uncomfortable height. Whosoever shall compare these two Princes together, will find that there was less danger to be apprehended from Mary, and that not only upon the score of her Sex, but by reason of a certain gentleness and goodness of nature which all Historians of judgment and credit ascribe unto her, than is to be expected from the present King, in whom a sourness of temper, fierceness of disposition, and pride joyned with a peevishness of humour, not to bear the having his will disputed or controlled, are the principal ingredients into his Constitution, and which are all strangely heightened and enflamed by contracted Distempers of Body, and thro furious principles of mind which he hath imbib'd from the Jesuits, who of all men carry the obligations arising from the Doctrines of the Popish Religion, to the most outragious and inhumane excesses. Nor can I forbear to add, that whereas the Cruelty which that Princess was hurried into, even to the making her Cities common shambles, and her streets Theaters of Murder for innocent persons, for which she became hated while she lived, and her memory is rendred infamous to all Generations that come after, was wholly and entirely owing to her Religion, which not only proclaims it lawful, but a necessary duty of Christianity, and an act meriting a peculiar Crown of Glory in Heaven, to destroy Heretics; 'tis to be feared there will be found in the present King a spice of revenge against

us as we are Englishmen, as well as a measure heape up and running over of furious Papal Zeal against us as we are Protestants. Beside the wrath he bears unto us for our departure from the Communion of the Romish Church, and our Rebellion against the Triple Crown; the War wherein many of the Kingdom were engaged against his Father, & the issue of it its execution of that Monarch, is what he hath been heard to say, That he hopes to revenge upon the Nation And all that the City of London underwent thro that dreadful conflagration 1666, of which he was the great Author and Promoter, as well as the Rescuer and Protector of the Varlets that were apprehended in their spreading and carrying on the fire, is but earnest in respect of what is designed farther to be paid them, for the having been the great supporters of that War, both by continued Reraises of men, and repeated Supplies of Treasure. Tho it was Queen Maryes misfortune, and proved the misery of protestants, that she was under the influence of Popish Bishops, and of Religious of several Orders, by whom she was whereted on and provoked to those barbarities wherewith her Reign is stained, and reproached; yet she had no Jesuits about her, to whom all the other Orders are but parties in the arts of whedling and frightening Princes forward to cruelty. The Society being then but in its infancy, and the distance between its Institution, which was in the year 1540, and the time of her coming to the Crown, which was Anno 1553, not affording season enough for their spreading so far abroad as they have since done, nor for the perfecting themselves to that degree in the methods of butchery, and in the Topicks whereby to delude Monarchs, to serve and promote their sanguinary passions, as they have in process of time attained unto. Nor have the Protestants now any security for their Religion, whereby it or themselves may be preserv'd from the Attempts of his Majesty for the extirpation of both, but what our Predecessors in the same Faith had in the like kind, tho' not to the same measure and degree, when Queen Mary arrived at the Throne. For tho' our Religion was of late Fenced,

Bent about with more Laws, and we had Royal promises often repeated for the having is preserved, and our selves protected in the Professio[n] of it; yet it is certain that it had not only received a Legal Establishment under King Edward the VI. but had the Royal Faith of Queen Mary laid to pledge in a promise made to the men of Suffolk, that nothing shoul[d] be done towards its subversion, or whereby they might be hindred in the free exercise of it. But as neither Law nor promise could prove Restraints upon Mary, to hinder her from subverting Religion, and burning Protestants; so the obligation of gratitude that she was under to the men of Suffolk for their coming in so seasonably to her assistance against the Duke of Northumberland, who was in the field with an Army in the name of the Lady Jean Gray, whom the Council had proclaimed Queen, could not excuse them from sharing in the severity that others met with, it being observed that more of that County were burnt for Religion, than of any other Shire in England. And 'tis greatly to be feared, that this piece of her example, will not escape being conformed unto by the King in his carriage towards those that eminently served him, as well as all the rest of it in his behaviour towards Protestants in general. Nor is it possible to conceive that the Papists living at that ease and quietness which they did under his late Majest[y], of whose being of their Religion they were not ignorant, as appears by the proofs they have vouchsafed the world of it since his death, would have been in so many Plots for destroying him, and at last have hastened him to his Fethers, as can be demonstrated whensover it is seasonable, had they not been assured of more to be attempted by his Successor for the extirpation of Protestants, than Charles could be wrought up unto, or prevailed upon to expose his person and Crown to the danger and hazard of. For as 'tis not meerly a Prince being a Papist, and mild, gentle, and favourable to Catholicks, that will content the fiery zealots of the Roman Clergy, and the Regular Orders, but he must both gratify their ambition

in exalting them to a condition above all others, and serve their inhumane Lusts and brutal passions, in not suffering any to live in his Dominions that will not renounce the Northern Heresy; so it is not more incredible that they should dispatch a Prince by an infuso[r] in a Cup of Tea or Chocolate, whom tho they knew to be a Papist, yet they found too cold and slow in promoting their designs; than that they should have Murdered another by a Consecrated Dagger in the hand of Ravallat, the one being both more easie to be detected, and likelier to derive an universal hatred and revenge upon them than the other. And as the King being conscious of that Parcide committed upon his Brother, plainly tells us that there is nothing so abominable and Barbarous, which he hath not a Conscience that will swallow and digest, so the promotion of the Catholick cause being the motive to that horrid Crime, we may be sure that what is hitherto done in favour of Papists, falls much short of what is intended, there being something more meritorious than all this amounts unto, needful to attone for so barbarous a villany, which can be nothing else but the extirpating the Protestant Religion out of the Three Kingdoms. Nor is it probable that the present King, who is represented for a person Ambitious of Glory, would lose the opportunities, wherewith the present posture of Affairs in the World presents him, of being the Umpire and Arbitr of Christendom, and of giving check to the grandeur and usurpations of a neighbouring Monarch, to whom all Europe is in danger of becoming enslaved; if he were not swallowed up in the thoughts of a conquest over the Consciences, Laws, and Liberties of his own people, and of subjugating his Dominions to the Sea of Rome, and had he not hopes and assurances of Aid and Assistance therein from that Monarch, as he is emboldned and encouraged thereunto by his pattern and example.

What the Papists have all along been endeavouring for the subversion of our Religion during and under the Reigns of Protestant

Priz-

Princes, may yet farther inform and confirm us, what they will infallibly attempt upon their having gotten one into the Throne, who is not only in all things of their own Faith, but of an humour agreeable unto their desires, and of a temper every way suited and adapeed to their Designs. Tho the Protestant Religion had obtained some entrance into several States and Kingdoms, and had made some considerable spread in Europe, before it came to be generally received, and established upon Foundations of Law in England; yet they of other Countries, were little able to defend themselves from the Power and Malice of the Church of Rome, and of Popish Princes, and many of them were very unsuccessful in endeavours of that nature, till England, in Queen Elizabeth's time, by espousing their Causē, and undertaking their Quarrel, not only wrought out their safety, but made them flourish. This the Court of Rome and the Priests grew immediately sensible of, and have therefore moulded all their Counsels ever since against England, as being both the Bulwark of the Protestant Religion, and the Balance of Europe. All the late Attempts for the Extirpation of the Protestant Religion in France, & elsewhere, are much to be ascribed to the confidence the Papists had in the late King and his Brother, of their giving no discouragement nor obstruction to so holy a Design; and thereupon as the first Edict for infringing the Liberty, and weakening and oppressing Protestants in France, and the Persecution in Hungary, commenced and bore date with the Restoration of the Royal Family, and multiplied and increased from year to year as they grew into farther assurance of the Royal Brothers approving as well as conniving at what was done; so that for the Abolition of the Edict of Nantes and the total Suppression of the Reformed Religion in France, was emitted upon his present Majesties being exalted to the Throne, and the encouragement he gave them to a Procedure, which as he now justifies, he will hereafter imitate. It were to suppose English Protestants exceedingly unacquainted with the Hi-

story of their own Nation, to give a long Deduction of what the Papists have attempted for the Extirpation of our Religion, while we had Princes on the Throne whose Belief and Principles in Christianity, led them to assert and defend the Reformation, and who had Courage as well as Integrity to punish those that conspired against it. Their many Conjurations against Queen Elizabeth's Person, and their repeated endeavours of bringing in Foreigners, and of betraying the Nation to the Spaniards, who were to Convert the Kingdom as they had done the West-Indies, by killing the Inhabitans, are sufficiently known to all who have allowed themselves leisure to read, or who have been careful to remember what they have been often told by those that have inspected the Memoirs of those times. The Gun-powder-plot with the Motives unto it, and the extent of the Mischief it was shapen for, together with the Insurrection they were prepared for in case it had succeeded, and the foreign Aid they had been solliciting and were promised, and all for the Extirpation of English Hereticks, are things so modern, and which we have had so many times related to us by our Fathers, that it is enough barely to intimate them. The Irish Massacre, in which above two hundred thousand were murder'd in cold blood, and to which there was no provocation but that of Hatred to our Religion, and furious Zeal to extirpate Hereticks, ought at this time to be more particularly reflected upon, as that which gives us a true Scheme of the manner of the Church of Rome's converting Protestant Kingdoms, and being the Copy they have a mind to write after, and that in such Characters and Lines of Blood as may be fure to answer the Original. At the season when they both entred upon and executed that Hellish Conjunction, they were in a quiet and peaceable enjoyment of the private Exercise of their Religion, yea had many publick Meeting-places, thro' the means of the Queen and many great Friends which they had at Court, and were neither disturbed for not coming to Church, nor suffered any severities upon

the account of their profession; but that would not suffice, nor will any thing else unless they may be allowed to cut the Throats, or make Bonfires, of all that will not joyn with them in a blind obedience to the Sea of Rome, and of worshipping St. Patrick. The little harsh usages which the Papists at any time meet with there or in England, they derived them upon themselves by their Crimes against the State, and for their Conspiracies against our Princes and their Protestant Subjects. For till the Pope had taken upon him to Depose Queen Elizabeth, and absolve her Subjects from their Allegiance, and till the Papists had so far approved that Act of his Holiness, as to raise Rebellions at home, and enter into Treasonable Confederacies abroad, there were no Laws that could be stiled severe, Enacted in England against Papists, and the making of them was the result of Necessity, in order to preserve our selves, and not from an inclination to hurt any for matters of meer Religion. Such hath always been the moderation of our Rulers, and so powerful are the incitements to lenity, which the generality of Protestants through the influence and impression of their Religion, especially they of a more generous Education, have been under towards those of the Roman Communion, that nothing but their unwearied restlessness to disturb the Government and destroy Protestants, hath been the cause either of enacting those Laws against them that are stiled Rigorous, or of their having been at any time put into execution. And notwithstanding that some such Laws were enacted as might appear to favour of severity, yet could they have but submitted to have dwelt peaceably in the Land, they would have found that their meer belief and the private practice of their Worship, would not have much prejudiced or endangered them, and that tho' the Laws had been continued unrepealed, yet it was only as a Hedge about us for our protection, and as Bonds of obligation upon them to their good behaviour. To which may be added,

that more Protestants have suffered in one year, by the Laws made against Dissenters, and to the utmost height of the Penalties which the violation of them importeth, and that by the instigation of Papists and their influence over the late King and his present Majesty, than there have Papists from the beginning of Queen Elizabeth's Reign to this very day, tho' there was a difference in the punishments they underwent. However we may from their many and repeated Attempts against us, while we had Princes that both would and could chaffen their insolencies, and inflict upon them what the Law made them abnoxious unto for their outrages, gather and conclude what we are now to expect, upon their having obtained a King imbued with all the persecuting and bloody principles of Popery, and perfectly Baptized into all the Doctrines of the Councils of Lateran and Constance. And it may strengthen our Faith as well as increase our Fear, of what is purposed against and impends over us, in that they cannot but think, that the suffering out Religion to remain in a condition to be at any time hereafter the Religion of the State, and of the universality of the people, may not only prove a means of retrieving Protestantism in France, and of assisting to revenge the barbarities perpetrated there upon a great and innocent people, but may leave the RomanCatholics in England exposed to the resentment of the Kingdom, for what they have so foolishly and impudently acted both against our Civil Rights, and Established Religion, since James the II came to the Crown; and may also upon the Governments falling into good hands, and Magistrates coming to understand their true Interest, which is for an English Prince to make himself the Head of the Protestant Cause and to espouse their Quarrel in all places, give such a Revolution in Europe, as will not only check the present Career of Rome, but cause them repent the methods in which they have been engag'd. These things we may be sure the Papists are aware of, and that having proceeded so far, they have

nothing left for their Secrecy from punishments because of Crimes committed, but to put us out of all capacity of doing our selfe Right and them Justice; and he must be dull, who does not know into what that must necessarily hurry them.

It being then as evident as a matter of this nature is capable of, what are we to expect and dread from the King both as to our Religion and Laws? we may do more than presume that the late Declaration for Liberty of Conscience, and the Proclamation for a Toleration, are not intended and designed for the benefit and advantage of the Reformed Religion, and that whatsoever motives have influenced to the granting and enacting of them, they do not in the least flow or proceed from any kindness and good will to Protestant Dissenters. And tho' many of those weak and easie people may flatter themselves with a belief of an Interest in the Kings favour, and suffer others to delude them into a perswasion of his bearing a gracious respect towards them; yet it is certain, that they are people in the world whom he most hates, and who when things are ripe for it, and that he hath abused their credulity into a serving his Ends as far as they can be prevailed upon, and as long as the present Jugglery can be of any advantage for promoting the Papal cause, will be sure not only to have an equal share in his displeasure with their Brethren of the Church of England, but will be made to drink deepest in the cup of fury and wrath that is mingling and preparing for all Protestants. No provocation from their perfidious behaviour, tho' it is such as might warm a person of very cool Temper, much less offences of another Complexion administered by any of them, shall ever tempt me to say they deserve it, or cause me to ravel into their former and past carriage, so as to fasten a blot or impatation on the party or body of them, whatsoever I may be forced to do as to particular persons among them. For as to the generallity I do believe them to be as honest, industrious, useful, and vertuous a people (tho' many of them

be none of the wittiest nor of the greatest prospect) as any party of men in the Kingdom, and that wherein severall carriage (even abstracting from their differences with their fellow Protestants in matters of Religion) hath varied from that of other Subjects, they have been in the Right, and have acted most agreeably to the interest and safety of the Kingdom. But it can be no reflection upon them, to recall into their memories, that the whole tenor of the Kings actings towards them both when Duke of York and since he came to the Crown, hath been such as might render it beyond dispute, that they are so far from having any singular room in his favour; that he bears them neither pity nor compassion, but that they are the objects of his unchangeable indignation. For not to mention how the persecutions, that were observed always to relent both upon his being at any distance from the late King, and upon the abatement of his influence at any time into Counsels, were constantly revived upon his return to Court, and were carried on in degrees of severity proportionable to the figure he made at Whitehall, and his Brothers dispositions and inclination to hearken to him; surely their memories can not be so weak and unmerciful, but they must remember how their sufferings were never greater, nor the Laws executed with more severity upon them, than since his Majestie came to ascend the Throne. As it is not many years since he said publickly in Scotland, that it were well if all that part of the Kingdom (which is above half of the Nation) where the Dissenters were known to be most numerous, were turned into a burning field; so none were favoured and promoted either at Court or in England, but such as were taken to be the most fierce and violent of all others against Protestants. Nor were men preferred either in Chancery State for their Lewdness, Verteue, or Merit, but for their passionate heats and boistous rigours to Dissenters. And whereas the Papists from the very first day of his arrival as the Governor, had before many other marks of his Grace,

this special Testimony of it, of not having the penal Statutes to which they stood liable be put in execution against them; all the Laws to which the *Dissenters* were obnoxious, were by his Majesties Orders to the *Judges*, *Justices of the Peace*, and all other Officers Civil and Ecclesiastical most unmercifully executed. Nor was there the least talk of lenity to *Dissenters*, till the King found that he could not compass his Ends by the Church of England, and prevail upon the Parliament for Repealing the *Test*, and cancelling the other *Laws* in force against *Papists*, which if they could have been wrought over unto, the *Fanatics* would not only have been left pitiless, and continued in the hands of the furious Church-men to exercise their spleen upon, but would have been surrendered as a sacrifice to new flames of wrath, if they of the Prelatical Communion had retained their wonted Animosity, and thought it for their interest to exert it, either in the old or in fresh methods. But that project not succeeding, his Majesty is forced to shift hands, and to use the pretence of extending compassion to *Dissenting Protestants*, that he may the more plausibly and with the less hazard, suspend and disable the *Laws* against *Papists*, and make way for their admission into all Offices Civil and Military, which is the first step, and all that he is in a condition to take, for the subversion of our Religion. And all the celebrated kindness to *Fanatics*, is only to use them as the *Cat's paw*, for pulling the *Chesnut* out of the fire to the *Monkey*, and to make them states under whose shroud and covert, the Church of *Rome* may undermine and subvert all the legal foundations of our Religion, which to suffer themselves to be instrumental in, will not in the issue turn to the commendation of the *Dissenters* wisdom or their honesty. Nor is there more truth in the Kings declaring it to have been his constant opinion, That Conscience ought not to be constrained, nor people forced in matters of their Religion, than there is of Justice in that malicious insinuation, (in his Letter to Mr. Alsop) against the Church of England, That

should he set cause to change his Religion, he should never be of that party of *Protestants*, who think the only way to advance their Church, is by undoing those Churches of Christians that differ from them in smaller matters; for as much as he is in the mean time a member of the most persecuting and bloody Society, that ever was cloathed with the name of a Church, and whose cruelty towards *Protestants* he is careful not to arraign, by fastning his offence at severity upon differences in smaller matters, which he knows that those between *Rome* and us are not, nor so accounted by any of the Papal Fellowship. It were to be wished that the *Dissenters* would reflect and consider, how when the late King had emitted a Declaration of Indulgence, Anno 1672, upon pretended motives of tenderness and compassion to his Protestant Subjects, but in truth to keep all quiet at home, when in conjunction with *France* he was engaging in an unjust War against a Reformed State abroad, and in order to steal liberty for the *Papists* to practice their Idolatries, without incurring a suspicion himself of being of the *Romish Religion*, and in hope to wind up the Prerogative to a paramount power of the Law; and how when the Parliament condemned the Illegality of it, and would have the Declaration recalled, all his kindness to *Dissenters* not only immediately vanished, but turned into that Rage and Fury, that tho both that Parliament addressed for some favour to be shewed them, and another voted it a Betraying of the Protestant Religion, to continue the execution of the Penal Laws upon them, yet instead of their having any mercy or moderation exercised towards them, they were thrown into a Furnace made seven times hotter, than that wherein they had been scorched before. And without pretending to be a Prophet, I dare prognosticate and foretel, that whosoever the present King hath compassed the Ends, unto which this Declaration is designed to be subservient, namely the placing the *Papists* both in the open exercise of their Religion, and in all publick Offices and Trusts, and the getting a power to be acknowledged vested in him over

over the *Laws*; that then instead of the still voice calmly whispered from Whitten-hall, they will both hear and feel the blasts of a mighty rushing Wind, and that upon pretended occasions arising from the abuse of this *Indulgence*, or for some alledged Crimes wherein they and all other Protestants are to be involved, (tho their supineness and excess of Loyalty continue to be their greatest offences) this *Liberty* will not only be withdrawn and the old Church of England severities revived, but some of the New à la mode à France Treatments come upon the stage, and be pursued against them, and all other perverse and obstinate British Heretics.

The *Declaration for Liberty of Conscience*, being injurious to the Church of England, and not proceeding from any inward and real good will to the *Dissenters*; it will be worth our pains to inquire into and make a more ample deduction of the Reasons upon which it was granted, that the grounds of emitting it being laid under every mans view, they who have *Addressed* may come to be ashamed of their simplicity and folly, they who have not may be farther confirmed both of the unlawfulness and inconveniency of doing it, and that all who preserve any regard to the *Protestant Religion* and the *Laws of England*, may be quickned to the use of all *Legal* and due means for preventing the mischievous effects, which it is shapen for, and which the *Papists* do promise themselves from it. The *Motives* upon which his Majesty published the *Declaration* may be reduced to *Three*, of which as I have already made some mention, so I shall now place every one of them in its several and proper light, and give such proofs and evidence of their being the great and sole inducements for the Emitting of it, that no Rational man shall be able henceforth to make a doubt of it. The first, is the Kings winding himself into a *Supremacy* and *Absoluteness* over the *Law*, and the getting it acknowledged, and calmly submitted unto and acquiesced in by the Subjects. The Monarchies being le-

gal and not *Despotical*, bounded and regulated by *Laws*, and not to be exercised according to meer will and pleasure, was that which he could not digest the thoughts of when a *Subject*, and had been heard to say, *That he had rather Reign a day in that Absoluteness than the French King doth, than an Age tied up and restrained by Rules as his Brother did*. And therefore to perswade the Prince of Orange to approve what he had done in *Dispensing* with the *Laws*, and to obtain him and the Princes to joyn with his Majesty, and to employ their interest in the Kingdom for the *Repealing* the *Test Acts*, and the many other *Statutes* made against *Roman Catholicks*, he used this Attentment in a Message he sent to their Royal Highnesses upon that Errand, that the getting it done would be greatly to the advantage, and for the increase of the *Prerogative*; but this these Two Noble Princes, of whose Ascent to the Throne all Protestants have so near and comfortable a prospect, were too generous as well as wise to be wheedled with, as knowing that the Authority of the Kings and Queens of England is great enough by the Rules of the *Constitution*, without grafting at a New *Prerogative Power*, which as the *Laws* have not vested in them, so it would be of no use but to inable them to do hurt. And indeed it is more necessary both for the honour and safety of the Monarch, and for the freedom and security of the people, that the *Prerogative* should be confined within its ancient and *legal channels*, than be left to that illimitated and unbounded latitude, which the late King and his present Majesty have endeavoured to advance and screw it up unto. That both the *Declaration for liberty of Conscience in England*, and the *Proclamation for a Toleration in Scotland*, are calculated for raising the *Souvrain Authority* to a transcendent Power over the *Laws* of the Two Kingdoms, may be demonstrated from the Banners themselves, which lay the *Dispensing Power* before us in terms that import no less than his Majesties standing free and abso-

absolved from all ties and restraints, and his being cloathed with a Right of doing whatsoever he will. For if the Style of Royal Pleasure to suspend the execution of such and such Laws, and to forbid such and such Oaths to be required to be taken and this in the virtue of no Authority declared by the Laws to be resident in his Majesty, but in the virtue of a certain vagrant and indeterminate thing called Royal Prerogative, as the Power exercised in the English Declaration is worded and expressed, be not enough to enlighten us sufficiently in the matter before us; the Style of Absolute Power which all the Subjects are to obey without Reserve, whereby the King is pleased to chalk before us the Authority exerted in the Scots Proclamation, for the stopping, disabling, and dispensing with such and such Laws as are there referred unto, and for the granting the Toleration with the other Liberties, Immunities, and Rights there mentioned, is more than sufficient to set the point we are discoursing beyond all possibility of rational control. As 'tis one and the same kind of Authority that is claimed over the Laws and Subject of both Kingdoms, tho' for some certain reasons it be more modestly designed and expressed in the Declaration for a Liberty in England, than it is in the Proclamation for a Toleration in Scotland; so the utmost that the Czar of Musca, the Great Mogull, or the Turkish Sultan ever challenged over their respective Dominions, amounts only to an Absolute Power, which the King both owns the Exertion of, and makes it the Foundation of all the Royal Acts exercised in the forementioned Papers. And as the improving this challenged Absolute Power into an Obligation upon the Subjects to obey his Majesty without Reserve, is a Panaphrase upon Discretional Dominion, and as advancing it to a pitch, above what any of the ancient or modern Tyrants ever dreamt of, and beyond what the most Raridic part of Mankind was ever acquainted with, till the present French King gave an instance of it, in making his own Will and Pleasure to be the ground and

argument upon which his Reformed Subjects were to Renounce their Religion, and to turn Roman Catholicks; so it is worth considering whether his Majesty, who glories to imitate that forraign Monarch, may not in a little time make the like application of his Absolute Power, which his Subjects are bound to obey without Reserve; and whether in that case, they who have Addressed to thank him for his Declaration, and thereby justified the Claim of this Absolute Power, being that upon which the Declaration is superstructed, and from which it emergeth, can avoid paying the Obedience that is demanded as a Duty in the Subject inseparably annexed thereunto. That which more confirms us, that the English Declaration, and the Scots Proclamation, are not only designed for the obtaining from the Subjects an Acknowledgment of an Absolute Power vested in the King, but that no less than the Usurpation and Exercise of such a Power, can warrant and support them, are the many Laws and Rights, which a Jurisdiction is challenged over and exerted in reference unto in Papers stiled by the fore-named Names. All consett a Royal Prerogative settled on the Crown, and appertaining to the Royal Office; nor can the Supream Magistrature be executed and discharged to the Advantage and Safety of the Community, without a Power affixed unto it of superceding Execution of some Laws at certain junctures, nor without having an Authority over the Rights of particular men in some incident Cases; but then the received Customs of the respective Nations, and the Universal Good, Preservation and Safety of the People in general, are the Measures by which this Prerogative in the Crown is to be regulated, and beyond which to apply or exert it, is an Usurpation and Tyranny in the Ruler. All the Power belonging to the Kings and Queens of England and Scotland, ariseth from an agreement and concession of the People, wherein it is stipulated what Rights, Liberties, and Priviledges they reserved unto themselves, and what Authority and Jurisdiction they delegated

and

and made over unto the Sovereign, in order to his being in a condition to Protect and Defend them, and that they may the better live in Peace, Freedom, and Safety, which are the Ends for which they have chosen Kings to be over them, and for the compasing whereof they originally submitted unto, and pitched upon such a Form of Civil Administration. Nor are the Opinions of particular men of what Rank or Order soever they be, to be admitted as an Exposition of the extent of this Prerogative, seeing they thro' their Dependancies upon the King, and their Obnoxiousness to be influenced by selfish and personal Ends, may enlarge it beyond what is for the benefit of the Community; but the immemorial course of Administration, with the Sense of the whole Society signified by their Representatives in Parliament, upon emerging occasions, are to be taken for the Sense, Paraphrase, and Declaration of the Limits of this Royal and Prerogative Power; and for any to determine the Bounds of it from the Testimonies of Mercenary Lawyers, or Sycophant Clergymen, in cases wherein the Parliaments have by their Votes and Resolutions settled its Boundaries, is a Crime that deserves the severest Animadversion, and which it is to be hop'd a true English Parliament will not let pass unpunished. Now a Power arising from Royal Prerogative to suspend, and disable a great number of Laws at once, and they of such a nature and tendency, as the great Security of the People consists in their being maintained, and which the whole Community represented in Parliaments have often disallowed and made void Princes meddling with, so as to interrupt their execution and course, is so far from being a Right, inherent in the Crown, that the very pretending unto it, is a changing of the Government, and an overthrowing of the constitution: Por-De Landib. resens says, That Rex Anglie populi Leg. Engl. non Gubernat non merā potestate Regia, sed politica; quia populus illis legitime gubernatur quam ipse fecit; The King of England doth not so properly Govern

by a power that is Real, as by a power that is political, in that he is bound to Rule by the Laws, which the people themselves chuse and exact. And both Bracton and Fleta tell us, That Rex Anglie habet su- Bract. l.2.c.16. periores, viz. legem per quam Flet. l.1. c.17. factus est Rex, ac Comites & Barones qui debent ei fratum potest: The King of England bath for Superiors, both the Laws by which he is constituted King, and which is the measure of his governing Power, and the Parliament which is to restrain him, if he do amiss. And thereupon we have not only that other saying of Bracton, That nihil aliud Lib. 3. c.9. potest Rex, nisi id solum quod iure pos- tesse: The King can do nothing, but what he can do by Law. But we have that famous Passage in our Parliaments Roll, Non est illa Regis prerogativa, qua ex Roll Parl. 7. iustitia & aquitate quicquam de- Hist. 4. n. 59. rogat: That there is no preroga- tive belongs to the King by which he can decline from acting according to Law and Justice. So careful were our Ancestors both in England and Scotland, to preserve our Laws from being invaded and superceded by their Kings, that they have not only by divers Parliamentary Votes and Resolutions, and by several Statutes, declared all Dispensations by the King, from Laws and enjoyed Oaths, to be null and void, and not admittable by the Judges or other Executors of Law and Justice; but they have often impeached, arraigned, and condemned those to one Penalty or another, that have been found to have counselled and advised Kings to an Usurpation of Power over the Laws, and to a Violation of established and enacted Rules. It would draw this Discourse to a length beyond what is intended, should I mention the several Laws against Papists as well as aga- issenters, that are suspended, stopt, disabled, and dispensed with, in the two forementioned Royal Papers, and it would be an extending it much more, should I make the several Reflections that the matter is capable of, and which a person of a very ordinary understanding cannot be greatly to seek for; I shall therefore only take notice of two or

or three Efforts which occur there of this Royal Prerogative and Absolute Power, which as they are very bold and ample Exertions of them for the first time; so should the next Exercises of them be proportionable, there will be nothing left us of the Protestant Religion, or of English Liberties, and we must be contented to be Papists and Slaves, or else to stand adjudged to Tyburn and Smithfield. One is the Suspending the Laws which enjoin the Oaths of Allegiance and Supremacy, and the prohibiting that these Oaths be at any time hereafter required to be taken; by which single Exercise of Royal Prerogative and Absolute Power, the two Kingdoms are not only again subjected to a foreign Jurisdiction, the Miseries whereof they groaned under for several Ages; but as the King is hereby deprived of the greatest Security, he had from his Subjects both to himself and the Government, so the Crown is robb'd of one of its chiefeſt Jewels, namely an Authority over all the Subjects, which was thought ſo eſſential to Sovereignty and Royal Dignity, that it was annex'd to the Imperial Crown of England, and adjudg'd inherent in the Monarch, before the Reformed Religion came to be received and established. And it concerns their Royal Highnesses of Orange, to whom the Right of ſucceeding to the crown of Great Britain unquestionably belongs, to conſider whether his Maſteſty may not by the ſame Authority, whereby he alienates and gives away ſo conſiderable and inherent a Branch of the Royal Jurisdiction, transfer the Succession it ſelf, and diſpoſe the Inheritance of the Crown to whom he pleaſeth. Nor will they about him, who thrust the late King out of the Throne, to make room for his preſent Maſteſty, much ſcruple to put a Protestant Successor by it, if they can find another Papist as Bigotted as this to advance unto it. However were they on the Throne to morrow, here is both a foreign Jurisdiction brought in and ſet up to Rival and Control theirs, and they are deprived of all means of being ſecured of the Loyalty and Fratry of a great number of their Subjects. Nor will his Maſteſty's certain knowledge and

long experience (whereof he boasts in the Scots Proclamation) that the Catholicks, as it is their Principle, to be good Christians, ſo it is to be dutiful Subjects, be enough for their Royal Highneſſes to rely upon, their Religion obliging them to the contrary towards Princes, whom the Church of Rome hath adjudged to be Heretics. A ſecond Instance wherein this pretended Royal Prerogative is exercised paramount to all Laws, and which nothing but a Claim of Absolute Power in his Maſteſty can ſupport, and an Acknowledgment of it by the Subjects make them approve the Declaration for Liberty of Conscience, and the Proclamation for Toleration; is the stopping, diſabling and ſuspending the Statutes whereby the Tests were enacted, and thereby letting the Papists in to all Benefices, Offices, and Places of Trust, whether Civil, Military, or Ecclesiastic. I do not ſpeak of ſuspending the Execution of thoſe Laws, whereby the being Priests, or taking Orders in the Church of Rome, or the being reconciled to that Church, or the Papists Meeting to celebra te Mass, were in one degree, or another made puniſhable, (tho' the King's Dispensing with them by a challenged Claim in the Crown be altogether illegal) for as divers of theſe Laws were never approved by many Protestants, ſo nothing would have juſtified the making of them, but the many Treasons and ConSPIrACIES that they were from time to time found guilty of againſt the State. And as the Papists of all men have the leaſt cauſe to complain of the Injuſtice, Rigour, and ſeverity of them, conſidering the many Law's more Cruel and Sanguinary that are in force in moſt Popiſh Countries againſt Protestants, and theſe enacted and exequed merely for their Opinions and Practices in the Matters of GOD, without their being chargeable with Crimes and Offences againſt the Civil Governement under which they live; ſo were it neceſſary from Principles of Religion and Policy, to relieve the Roman Catholicks from the forementioned Laws, yet it ought not to be done but by the Legislative Authority of the Kingdoms, and for the King

King to assume a power of doing it in the virtue of a pretended prerogative, is both a high *Usurpation over the Laws, and a Violation* of his *Coronation Oath*. Nor is it any Commendation either of the *Humanity* of the *Papists*, or of the *Meekness and Truth* of their *Religion*, that while they elsewhere treat those who differ from them in Faith and Worship with that Barbarity, they should so clamorously inveigh against the severities which in some Reformed States they are liable unto, and which their *Treasons* gave the Rife and Provocation unto at first, and have been at all times the Motives to the infliction of. But they alone would have the Allowance to be Cruel wherein they act consonantly to their own *Tenets*; and I wish that some Provision might be made for the future, for the *security* of our *Religion*, and our *Safety* in the *Profession* of it, without the doing any thing that may unbecome the Merciful Principles of *Christianity*, or be unsuitable to the Meek and Generous Temper of the *English Nation*, and that the *Property* of being *Sanguinary* may be left to the *Church of Rome* as its peculiar Priviledge and Glory, and as a more distinguishing Character than all the other Marks which she pretends unto. That which I am speaking of, is the suspending the *Execution* of those *Laws*, by which the *Government* was secured of the *Fidelity* of its *Subjects*; and by which they in whom it could not confide, were meerly shut out from Places of Power and Trust, and were made liable to very small Damages themselves, and only hindred from getting into Condition of doing Mischief to us. All *Governments* have a Right to use Means for their own Preservation, provided they be not such as are inconsistent with the *Ends* of Government, and repugnant to the *Will and Pleasure* of the *Supreme Sovereign* of Mankind, and it is in the Power of every Legislative Assembly, to declare who of the *Community* shall be capable or incapable of Publick Imp'ois, and of possessing Offices, upon which the Peace, Welfare, and Security of the whole

Politick Body does depend. Without this no *Government* could subsist, nor the *People* be in Safety under it; but the *Constitution* would be in constant Danger of being subverted, and the *Priviledges, Liberties, and Religion* of the *Subjects* laid open to be overthrown. And should such a *Power* in *Legislators*, be upon weak Suspitions and ill-grounded Jealousies, carried at any time too far, and some prove to be debarred from *Trusts*, whose being employed would import no Hazzard; yet the worst of that, would be only a disrespect shewn to individual Persons, who might deserve more Favour and Esteem, but could be of no Prejudice to the *Society*, there being always a sufficient Number of others, fit for the Discharge of all *Offices*, in whom an entire Confidence may be reposed. And 'tis remarkable, That the *States General* of the *United Provinces*, who afford the greatest Liberty to all *Religions*, that any known State in *Europe* giveth; yet they suffer no *Papists* to come into Places of *Authority* and *Judicature*, nor to bear any *Office* in the *Republick* that may either put them into a Condition, or lay them under a Temptation of attempting and thing to the *Prejudice* of *Religion*, or for the betraying the *Liberty* of the *Provinces*. And as 'tis lawful for any *Government* to preclude all such Persons from Publick *Trusts*, of whose Enmity and Ill-will to the *Establishment* in *Church or State*, they have either a Moral Certainty, or just Grounds of Suspicion; so 'tis no less lawful to provide *Tests* for their Discovery and Detection, that they may not be able to mask or vizor themselves in order to getting into Offices, and thereupon of Promoting and Accomplishing their *Mischievous and Malicious Intentions*. Nor is it possible in such a Case, but that the *Tests* they are to be tryed by, must relate to some of those Principles by which they are most eminently distinguished from them to the *National Settlement*, and in reference whereunto they think it most *peculiar* to differre their Opinion. Nor have the *Papists* cause to be offended,

that the Renouncing the Belief of Transubstantiation should be required as the distinguishing mark whereby upon their refusal, they may be discerned, when all the penalty upon their being known, is only to be excluded from a share in the Legislation, and not to be admitted to Emp'oyments of Trust and Profit; seeing it hath been and still is their Custome, to require the Belief of the Corporal Presence in the Sacrament, as that upon the not Acknowledgment whereof we are to be accounted Hereticks, and to stand condemned to be burnt, which is somewhat worse than the not being allowed to sit in the two Houses of Parliament, or to be shut out from a Civil or Military Office. Neither are they required to Declare much less to Swear, that the Doctrine of Transubstantiation is false, or that there is no such thing as Transubstantiation, (as is affirmed in a scurrilous Paper written against the Loyalty of the Church of England) but all that is enjoyned in the Test Acts, is that, I A. B. do declare, That I do believe that there is not any Transubstantiation in the Sacraments of the Lords Supper, or the Elements of Bread and Wine, at or after the Consecration thereof by any Person whatsoever. Tho' the Parliament was willing to use all the care they could, for the discovering Papists, that the Provision for our Security, unto which those Acts were designed, might be the more effectual; yet they were not so void of Understanding, as to prescribe a Method for it, which would have exposed them to the World for their Folly, 'Tis much different to say, swear, or declare, that I do believe there is not any Transubstantiation, and the saying or declaring that there is not a Transubstantiation; the former being only expressive of what my Sentiment or Opinion is, and not at all affecting the Doctrine it self, to make or unmake it, other than what it is, independently upon my Judgment of it; whereas the latter does primarily Affect the Object and the Determination of its existence to such a mode as I conceive it; and there are a thousand things which I can say that I do not believe, but I dare not say that they are not. Now as 'tis the Bis-

persing with these Laws that argues the Kings assuming an Absolute Power; so the Addressing by way of Thanks for the Declaration wherein this Power is exerted, is no less than an owning and acknowledging of it, and that it rightfully belongs to him. There is a third thing which Shame or fear would not suffer them to put into the Declaration for Liberty of Conscience in England, but which they have had the Impudence to insert into the Proclamation from a Toleration in Scotland, which as it carries Absolute Power written in forhead of it, so it is such an unpresidened exercise of Despotickness, as hardly any of the Oriental Tyrants or even the French Leviathan would have ventured upon. For having kept, disabled and Suspended all Laws enjoyning any Oath, whereby our Religion was secured, and the Preservation of it to us and our Posterity was provided for; he imposeth a new Oath upon his Scots Subjects, whereby they are to be bound to defend and maintain him, his Heirs and Lawful Successors in the Exercise of their absolute Power and Authority against all deadly. The imposing an Oath upon Subjects hath been always lookt upon as the highest Act of Legislative Authority, in that it affects their Consciences, and requires the Approbation or Disapprobation of their Minds and Judgments, in reference to whatsoever it is enjoyned for; whereas a Law that affects only men's Estates may be submitted unto, tho in the mean time they think that which is exacted of them to be unreasonable and unjust. And as it concerns both the Wisdom and Justice of Law-givers to be very tender in Ordaining Oaths that are to be taken by Subjects, and that not only from a Care that they may not Prostitute the name of God to Prophanation when the Matter about which they are imposed, is either Light and Trivial, or Dubious and Uncertain, but because it is an Exercise of Jurisdiction over the Souls of Men, which is more than if it were only exercised over the Goods, Bodies and Priviledges; so never any of our Kings pretended to a Right of enjoying and requiring an Oath that was not first Enabled and specifi'd in some Law; and it would have been

been heretofore accounted a good Plea for refusing such or such an Oath, to say there was no Statute that had required it. It was one of the *Articles of High Treason* (and the most material) charged upon the Earl of Strafford, that being Lord Deputy of Ireland, he required an Oath of the Scots who inhabited there, which no Law had ordained or prescribed; which may make those Counsellors who have advised the King to impose this new Oath, as well as all others that shall require it to be taken upon his Majesties bare Authority, to be a little apprehensive, whether it may not at sometime rise in Judgment against them, and prove a Forfeiture of their Lives to Justice. And as the imposing an Oath not warranted by Law is a high Act of Absolute Power, and in the King an altering of the Constitution, so if we look into the Oath it self, we shall find this Absolute Power strangely manifested and displayed in all the Parts and Branches of it, and the People required to swear themselves his Majesties most obedient Slaves and Vassals. By one Paragraph of it, they are required to swear that it is unlawful for Subjects on any Pretence, or for any Cause whatsoever to rise in Arms against him, or any commissionated by him; and that they shall never resist his Power or Authority; which as it may be intended for a Foundation and Means of keeping Men quiet when he shall break in upon their Estates and overthrow their Religion, so it may be designed as an Encouragement to his Catholic Subjects, to set upon the cutting Protestants Throats, when by this Oath their Hands are tied up from hindring them. It is but for the Papists to come Authorized with his Majesties Commission, which will not be denied them for so meritorious a Work, and then there is no Help nor Remedy, but we must stretch out our Necks, and open our Breasts, to their consecrated Swords, and sanctified Daggers. Nay, if the King should transfer the Succession to the Crown from the Rightful Heir to some zealous Romane, or Alienate and dispose his Kingdoms in way of Donation and Gift to the Pope, or to the Society of the Jesuits, and for

the better securing them in the Possession hereafter, should invest and place them in the enjoyment of them while he lives; the Scots are bound in the virtue of this Oath tamely to look on, and calmly to acquiesce in it. Or should his Physicians advise him to a nightly variety of Matrons and Maids, as the best Remedy against his malignant and venomous Heats; all of that Kingdom are bound to surrender their Wives and Daughters to him, with a dutiful Silence and a profound Veneration. And if by this Oath he can secure himself from the Opposition of his Dissenting Subjects in case through recovery of their Reason a fit of ancient Zeal should surprise them; he is otherways secured of an Asaick Tameness in his prelatical People, by a Principle which they have late imbibed, but neither learned from their Bibles nor the Statutes of the Land. For the Clergy upon thinking that the Wind would always blow out of one Quarter, and being resolved to make that a Duty by their Learning, which their Interest at that Season made Convenient; have preached up the Doctrine of Passive Obedience to such a boundless height, that they have done what in them lies, to give up themselves and all that had the Weakness to believe them, settled and bound for Sacrifices to popish Rage and despotical Tyranny. But for my self (and I hope the like of many others) I thank God I am not tainted with that Slavish and Adulatory Doctrine, as having always thought that the first Duty of every Member of a Body Politick, is to the Community, for whole Safety and Good Government are instituted, and that it is only to Rulers as they are found to answer the main Ends they are appointed for, and to Act by the Legal Rules that are chalkt out unto them. Whether it be from my Dulness, or that my Understanding is of a perverse Make than other Mens, I cannot tell; but I could never yet be otherways minded, than that the Rules of the Constitution and the Laws of the Republick or Kingdom, are to be the Measures both of the Sovereigns Commands, and of the Subjects Obedience; and that as we are not to invade what by Concessions and stipulations

pulations belongs unto the Ruler, so we may not only lawfully, but we ought to defend what is reserved to our selves, if it be invaded and broken in upon. And as without such a Right in the Subjects, all legal Governments, and mixt Monarchies, were but empty Names and ridiculous things ; so where-soever the Constitution of a Nation is such, there the Prince who strives to subvert the Laws of the Society is the Traitor and Rebel ; and not the People who endeavour to preserve and defend them. There is yet another Branch of the foresaid Oath, that is of a much more unreasonable Strain than the former, which is, *that they shall to the utmost of their Power assist, defend and maintain him in the exercise of his Absolute Power and Authority* ; which being tack't to our Obeying without reserve; make us the greatest Slaves, that either are, or ever were in the Universe. Our Kings were heretofore bound to Govern according to Law ; and so is his present Majesty, if a Coronation Oath, and Faithe to Hereticks, were not weaker than Sampson's Cords proved to be) but instead of that, here is a new Oath imposed upon the Subjects by which they are bound to protest and defend the King in his Ruling Arbitrarily. It had been more than enough to have required only a calm submitting to the Exercise of Absolute Power ; but to be enjoyned to swear to Assist and Defend his Majesty and Successors in all things wherein they shall exert it, is a Plain destroying of all natural as well as Civil Liberty, and a robbing us of that Freedom that belongs unto us both as we are Men, and as we are born under a Free and Legal Government. For by this we become bound to drag our Brethren to the Stake, to cut their Throats, plunder their Houses, embrew our Hands in the Blood of our Wives and Children, if his Majesty please to make these the Instances wherein he will exert his Absolute Power, and require us to assist him in the Exercise of it. As it was necessary to cancel all other Oaths and Tests, as being directly inconsistent with this ; so the requiring the Scots to swear this Oath, is the highest Revenge he could take for their Solemn League.

and Covenant and for all other Oaths, that lust after Arbitrariness, and Popish Bigotry, will pronounce to have been injurious to the Crown. But no Words are sufficient to express the Mischiefs wrapt up in that new Oath, or to declare the Abhorrency that all who value the Rights and Liberties of Mankind ought to entertain for it, nor to proclaim the Villany of those who shall by Addresses give Thanks for the Proclamation. There may a fourth thing be added, whereby it will appear that his Majesties assuming Absolute Power, stands recorded in Capital Letters in his Declaration for Liberty of Conscience. For not being contented to omit the requiring the Oaths of Allegiance and Supremacy and the Test Oaths to be taken, nor being satisfied to suspend for a Season the enjoyning any to be demanded to take them ; he tells us that it is his Royal Will and Pleasure that the foresaid Oaths shall not at any time hereafter be required to be taken, which is a full and direct Repealing of the Laws in which they are Enacted. It hath hitherto passed for an undoubted Maxim, That corum est tollere, quorum est condere, they can only abrogate Laws, who have Power and Authority to make them ; and we have heretofore been made believe, That the Legislative Power was not in the King alone, but that the two Houses of Parliament had at least a Share in it ; whereas here by the disabling and suspending Laws for ever, the whole Legislative Power is challenged to be vested in the King, and at one dash the Government of England is subverted and changed. Tho it hath been much disputed whether the King had a Liberty of Refusing to Assent to Bills relating to the Benefit of the Publick that had passed the two Houses, and if there be any Sense in those Words of the Coronation Oath of his being bound to Govern according to the Laws, *quas vulgus elegerit*, he had not ; yet none till now, that his Majesty doth it, had the impudence to affirm that he might abrogate Laws without the Concurrence and Assent of the Lords and Commons. For to say that Oaths enjoyned by Laws to be required to be taken, shall not at any time hereafter be required

red to be taken, is a plain *cancelling* and *repealing* of these *Laws*, or nothing of this world ever was or is, nor can the wisdom of the Nation in *Parliament* assembled, find words more emphatical to declare their *Abrogation*, without saying so, which at this time was necessary to forbear for fear of alarming the *Kingdom* too far, before his *Majesty* be sufficiently provided against it. For admitting them to continue still in being and force, though the *King* may promise for the *non-execution* of them, during his own time, (which is even a pretty bold undertaking) yet he cannot assure us that the *Oaths* shall not be required to be taken at any time hereafter, unless he have provided for an eternal Line of *Papish Successors*, which God will not be so unmerciful as to plague us with, or have gotten a *Lease* of a longer Life than *Meribus-jelab's*, which is much more than the full *Century* of years willied him in a late *Dedication*, by one that styles himself an *Irishman*, a thing he might have forborn telling us, because the *Size* of his Understanding fully declares it. However here is such a stroke and exercise of *Absolute Power* as *dissolves* the *Government*, and brings us all into a *State of Nature*, by discharging us from the Ties, which by virtue of *fundamental Stipulations* and *Statute-Laws*, we formerly lay under; forasmuch as we know no *King* but a *King by Law*, nor no *Power* he has but a *Legal Power*. Which thro' disclaiming by a challenge that the whole *Legislative Authority* does reside in himself, he hath thrown the *Gavels* to three *Kingdoms*, and provokes them to a *Trial*, whether he be ablest to maintain his *Absoluteness*, or they to justifie their being a *free People*. And by virtue of the same *Royal Will and Pleasure*, that he annuls (which he calls *Suspending*) the *Laws* enjoyning the *Testis*, and the *Oaths* of *Allegiance* and *Supremacy*, and commands that none of these *Oaths* and *Declarations* shall at any time hereafter be required to be taken; he may in some following *Royal Papers*, give us *White Hall* or *Hampton Court-Edicts*, conformable to those at *Versailles*, which at all times hereafter we shall be bound

to submit unto, and stand obliged to be ruled by instead of the *Common Law* and *Statute-Book*. Nor is the taking upon him to stamp us new *Laws*, exclusively of *Parliamentary* concurrence; in the virtue of his *Roya, Prerogative*, any thing more uncouth in it self- or more disagreeable to the *Rules* of the *Constitution* and what we have been constantly accustomed unto, than the *cassing*, *disabling*, and *abrogating* so many old ones, which that *obsolete*, out of date, as well as ill-favoured thing upon *Monarchs*, called a *Parliament*, had a share in the *Enacting* of. I will not say that our *Addressees* were conscious, that the getting an *Absolute Power* in his *Majesty*, to be owned and acknowledged, was one of the *Ends* for which the *Declaration* was calculated and emitted, but I think I have sufficiently demonstrated both that such a *Power* it issues and flows from, and that such a *Power* is plainly exercised in it. Which whether their coming now to be told and made acquainted with it, may make them repent what they have done, or at least prevent their being accessory to the support of this *Power* in other mischievous effects that are to be dreaded from it, I must leave to time to make the discovery, it being impossible to foretel what a *People* fallen into a *Pheenzie* may do in their *Paroxysms* of Distraction and Madness.

Nor was the *Screwing* himself into the possession of an *Absolute Power*, and the getting it to be owned by at least a part of the *People*, the only Motive to the publishing the *Declaration for Liberty of Conscience* in *England*, and the *Proclamation for a Toleration* in *Scotland*; but a second Inducement, that sway'd unto it, was the undermining and subverting the *Protestant Religion*, and the opening a Door for the introduction and establishment of *Popery*. Nor was it from any compassion to *Dissenters*, that these two *Royal Papers* were emitted, but from his *Majesties* tender Love to *Papists*, to whom as there arise many Advantages for the present, so the whole Benefit will be found to redound to them in the issue. We are told (as I have

I have already mentioned,) that the King is resolved to convert England, or to die a Martyr; and we may be sure that if he did not think the suspending the Penal Laws, and the dispensing with requiring of the Test, and the granting Liberty and Toleration, to be means admirably adapted thereunto, he would not have acted so inconsistently with himself, nor in that opposition to his own Designs, as to have dilated these Laws, and vouchsafed the Freedom that results thereupon. Especially when we are told by the Liege Jesuite, That the King being sensible of his growing old, finds himself thereby obliged to make the greater haste, and to take the larger steps, lest through not living long enough to effect what he intends, he shou'd not only lose the Glory of converting three Kingdoms, but should leave the Papists in a worse condition than he found them. His Highness the Prince of Orange very justly concludes this to be the thing aim'd at by the present Indulgence, and therefore being desired to approve the Suspension of the Test-Acts, and to co-operate with his Majesty for the obtaining their being repealed; was pleased to Answer, That while he was, as well as professed himself a Protestant, he would not Act so unworthily as to betray the Protestant Religion, which he necessarily must, if he shou'd do as he was desirous. Her Royal Highness the Princess of Orange, has likewise the same apprehension of the Tendency of the Toleration and Indulgence, and therefore was pleased to say to some Stanch Ministers, that did themselves the honour, and performed the Duty that became them, in going to wait upon Her, that She greatly commended their having no accession to the betraying of the Protestant Religion, by their returning home to take the benefit of the Toleration. What an indelible reproach will it be to a Company of men, that pretend to be set for the defence of the Gospel, and who style themselves Ministers of Jesus Christ, to be found betraying Religion, through justifying the Suspension of so many Laws whereby it was established and supported, and whereby the Kingdoms were fenced about, and

guarded against Popery; while these two Noble Princes to the neglect of their own Interest in His Majesties Favour, and to the provoking him to do them all the prejudice he can in their Right of Succession to the Imperial Crowns of Great Britain, do signify their open dislike of that Act of the King, and that not only upon the account of its illegality and Arbitrariness, but by reason of its tendency to supplant and undermine the Reformed Religion. And they are strangely blind that do not see how powerfully it operates, and concurseth to the effecting of this, and that in more ways and methods than are easie to be accounted. For thereby our Divisions are not only kept up at a time, when the united Councils and Strength of all Protestants is too little against the Craft and Power of Rome; but they who have Addressed to thank the King for his Royal Papers, are become a listed and enrolled Nation, to abet and stand by the King in all that naturally follows to be done for the maintaining his Declaration, and justifying of the usurped Authority from which it issues. 'Tis matter of a melancholy consideration, and turns little to the credit of Dissenters, that when they of the Church of England, who had with so great indiscretion promoted things to that pass, which an easie improvement of would produce what hath since ensued, are through being at last enlightened in the Designs of the Court, come so far to recover their Wits, as that they can no longer do the service they were wont, and which was still expected from them; there should be a new Tribe of men muster'd up to stand in their room, and who by their Vows and Promises made to the King in their Addresses, have undertaken to perform, what others have the Conscience and Honesty, as well as the Will, to refuse and decline. Not are the Divisions among Protestants only hereby upheld and maintained; but our Animosities and Rancors are both continued and inflamed. For while they of the Established Way are provoked and exasperated to see all the Legit.

Foundations both of the Protestant Religion and their Church subverted; the Addressing-Dissenters are emboldned, to revonge themselves upon the National Clergy, in Terms of the utmost Opprobry, Virulence, and Reprach, for their accession to the Sufferings which they had endured. Surely it would have been not only more Generous, but much more Christian, and becoming good as well, as wise men, to have made no other Recalibrations but those of Forgiveness and Pardon for the Injuries they had met with; and to have offered all the Assurances they could give to their Conformable Brethren, for the stemming and withstanding the deuge of Popery and Tyranny that is impetuallly breaking in upon the Kingdoms. And as this would have united all Protestants in Bonds of Forbearance and Love not to be dissolved through petty Differences about Discipline, Forms of Worship, and a few Rites and Ceremonies; so it would in the sense and judgment of all men, have given them a more triumphant Victory over those that had been their imprudent and peevish Enemies, that if they were to enjoy the Spoils of the Conformable Clergy, by being put into possession of their Curts and Benefices. The Relation I have stood in to the Dissenting Party, and the Kindness I retain for them above all other, make me heartily bewail their losing the happiest opportunity that was ever put into their hands, not only of improving the Compassion which their Calamities had raised for them in the Hearty of the generality into friendship and kindness, but of acquiring such a Merit upon the Nation, that the utmost Favours which a true English Protestant Parliament could hereafter have shewed them, would have been accounted but slender as well as just Recompences. Nor can I forbear to say, that I had rather have seen the Furnace of Afflictions made hotter for them, though it should have been my own lot to be thrown into the most scorching flames, than to have beheld them guilty of those excesses of Folly towards themselves, and of Treachery to Religion, and the Laws of their

Country, which their present ease and a short opportunity afforded them of acquiring gain, have hurried and transported so many of them into. It plainly appears with what aspect upon our Religion the Declaration for liberty of Conscience was emitted, if we do but observe the advantages the Papists have already reapt by it. How is the whole Nation thereupon, not only overflow'd with swarms of Loups, and all places filld with Priests and Jesuies, but the whole executive Power of the Government, and all preferments of Honour, Interest and Profit are put into Roman Catholick hands? So that we are not only exposed to the unweared and restless importunitiess of seducers, but through the advancement of Papists to all Offices Civil, and Military, if not Ecclesiastick, the Cowardous become bri'b'd, the Timorous threatned, and the Prophane are baited with temptations suitable to their lusts, and they that stand resolute to continue honest, are laid open not only to the bold affronts of Priests and Fryers, the insolencies of petulant Popish Justices, the chicaneries and oppressing of the Arbitrarey Commission-Court, but to the rage of his Majesty and the danger of being attack'd by his Armed Squadrions. To which may be added, that by the same Prerogative and Absolute Power that his Majesty hath suspended the Laws made for the Protection of our Religion; he may dispense with all the Laws by which it is set up and established. And as it will not be more illegal and Arbitrary to make void the Laws for Protestantie, than to have suspended those against Popery; so I do not see how the Addressers that have approved the One, can disallow or condemn the Other. For the King having obtained an Acknowledgment of his Absolute Power, and of his Royal Prerogative, paramount to Laws on his exercising it in one Instance; it now depends meerly upon his own Will (for aby thing these Thanks giving Gentlemen have to say against it) whether he may not exert it in another, wherein they are not likely to find so much of their ease and gair. There is a third Inducement to the Emitting those

those Royal Papers, which tho' at the first view, it may seem wholly to regard *Forreigners*, yet it ultimately terminates in the subversion of our *Religion* at home, and in the King putting himself into a condition of exercising his *Absolute Power* in whatsoever Acts he pleaseth over his own Subjects, whether after the *French* fashion in commanding them to turn *Catholicks* because he will have it so, or after the manner of the *Grand Seignior*, to require them to submit their Necks to the *Bow-string*; because he is jealous of them, or wants their Estates to pay his *Fanizaries*. The *United Provinces* are they whom he bore a particular spleen and indignation unto, when he was a *Subject*, and upon whom he is now in the *Throne*, he resolves not only to wreak all his old malice, but by conquering and subduing them (if he can) to strengthen his *Absolute Power* over his own *People*, and to pave his way for overthrowing the *Protestant Religion* in Great Britain, without lying open to the hazards that may otherwise attend and ensue upon the attempting of it. And instead of expecting nothing from him, but what may become a brave and generous Enemy, they ought to remember the encouragement that he gave heretofore to two Varlets, to burn that part of their *Fleet* which belong'd to *Amsterdam*, an Action as ignominious as fraudulent, and that might have been fatal to all the *Provinces*, if thro' a happy and seasonable detection and the apprehension of one of the *Miscreants*, it had not been prevented. He knows that the *States General* are not only zealous *Assertors* of the *Protestant Religion*, but always ready to afford a *Sanduary* and a place of *Refuge* to those, who being oppressed for the profession of it elsewhere, are forced to forsake their own *Countries*, and to seek for shelter and relief in other parts. And as he is not unsensible, how easie the withdrawal and flight is into these *Provinces*, for such as are persecuted in his *Dominions*; so he is aware, that if Multitudes, and especially Men of Condition and Estates, should for the avoiding his

cruelty betake themselves thither, that they would not be unthoughtful of all Ways and Means, whereby they might redeem their *Country* from *Tyranny*, and restore themselves to the quiet enjoyment of their *Estates* and *Liberies* at home. But that which most enrages him, is the *Figure* which the two *Princes* do make in that *State* (of whose *Succession* to the *Crown* the *Protestants* in *Britain* have so near a prospect) and the *Post* which the *Prince* filleth in that *Government*, so that he dare neither venture to *disinherit* *Them*, nor impose upon *Them* such *Terms* and *Conditions*, as their *Consciences* will not suffer them to comply with, while either these *States* remain Free, or while such *English* and *Scots* as retain a zeal for *Religion* and the ancient *Laws* and *Rights* of their respective *Countries*, can retreat thither under hopes of Admission and Protection. And so closely are the *Interests* of all *Protestants* in *England* and *Scotland*, woven and in-laid with the *Interest* of the *United Netherlands*, and such is the singular regard that both the one and the other bear to the *Reformed Religion*, the *Liberty of Mankind*, and their several *Civil Rights*; that it is impossible for his *Majesty* to embark in a *Design* against the *One*, without resolving at the same time upon the *Ruine* of the *Other*. Neither will the *One* be able to subsist, when once the *Other* is subdu'd and enslav'd. As *Philip* the *II.* of *Spain*, saw no way so *expeditious* for the restoring himself to the *Sovereignty* and *Tyrannous Rule* over the *Dutch*, as the *Subjugating* of *England*, that helpt to support and assist them; which was the ground of rigging out his formidable *Armada*, and of his *Design* against *England* in 1588. so his *British Majesty* thinks no Method so *expeditious* for the enslaving his own *People*, as the endeavouring first to subdue the *Dutch*. And as upon the one hand it would be of a threatening consequence to *Holland*, could the *King* subjugate his own *People*, extirpate the *Protestant Religion* out of his *Dominions*, and advance himself to a *Despotic Power*; so upon the other hand, could he conquer the

the Dutch, we might with the greatest certainty Date the woful Fare of great Britain, and the loss of all that is valuable to them as men and Christians, from the same moment and Period of time. They are like the Twins we read of, whose Destiny was to live and die together; and which soever of the two is destroyed first, all the hope and comfort that the other can pretend unto, is to be last devoured. Now after the advances which His Majesty hath made towards the enslaving his Subjects, and the subverting the Reformed Religion in his Kingdoms, he finds it necessary before he venture to give the last and fatal stroke at home, and to enter upon the plenary exercise of his Absolute Power, in laying Parliaments wholly aside, in cancelling all Laws to make way for Royal Edicts or Declarations of the complexion of the former, and in commanding us to turn Roman Catholicks, or to be dragoon'd; I say, he thinks it needful before he proceed to these, to try whether he can subdue and conquer the Dutch, and thereby remove all hopes of shelter, relief, comfort, and assistance from his own People, when he shall afterwards fall upon them. And how much soever the Courts endeavours to conceal its design, and strives to complement the States General into a confidence that all Alliances between them and the Crown of England shall be maintained and preserved; yet they not only speak their intentions by several open and visible actions, but some of them cannot forbear to tell it, when their blood is heated, and their heads warmed with a liberal Glass, and a lusty proportion of Wine. Thence it was that a Governing Papist lately told a Gentleman after they two had drunk hard together, that they had some Work in England that would employ them a little time, but when that was over they would make the Dutch fly to the end of the World, to find a resting place. *Delenda est Carthago* is engraven upon their hearts, as being that without which Rome cannot arrive at the universal Monarchy that it aspires after. It was upon a formed design of a war against the United Provinces,

that the King hath for these two years stirred up and incited, as well as countenanced and protected the Algerines in their Piracies, that through their weakening and spoiling the Dutch before hand, it may be the more easie a matter for him to subdue them, when he shall think fit to begin his hostilities. 'Tis in order to this, that he hath entered into new and secret Alliances with other Princes, the purport of which is boldly talkt of in London, but whether believed at the Hague I can not tell. For as Monsr. Barrillon and Monsr. Bonrepos present Transactions at Whitehall relate to something else than merely to the affair of Hudsons Bay; so Prince George's errand to Denmark, is of more importance than a bare visit, or a naked compliment to his Brother. 'Tis upon this design that all that great Marine preparation hath been so long making in the several Ports of England; but to the hindring the execution whereof some unexpected and not foreseen accidents have interposed. And it is in subserviency not to be disquieted at home, while he is carrying on this holy war abroad, that the Declaration for liberty of Conscience in England, and the Proclamation for a Toleration in Scotland, are granted and published. 'Tis well enough known, how that after the French King had, among many other severities exercised against Protestants, made them uncapable of Employments and Commands; yet to avoid the consequences that might have ensued thereupon, while he was engaged in war against the Emperor, the King of Spain, and the States of Holland, and to have the aid of his Reformed Subjects; he not only intermitted and abated in many other rigours toward's them, but in Aunc 1674. restored them to a capacity of being employed and preferred. And that this did not flow from any compassion, tendernesse or good will toward's them; his carriage since the issue of that war, and the miserable condition he hath reduced them unto, does sufficiently testify and declare. Nor can we forget, how that the late King, after a rigorous execution of the Penal Laws for several years against Dissenters; yet being to enter into an unjust war

war against the United Provinces, Anno 1672. not only forbore all proceedings of that kind, but published a Declaration for suspending the Execution of all those Laws, and for the allowing them liberty of Assembling to worship God in their separate meetings, without being hindred or disturbed. What Principle that proceeded from, and to what End it was calculated, appeared in his behaviour to them afterwards, when neither the danger the Nation was in from the Papists, nor the application of several Parliaments could prevail for lenity towards them, much less for a legal Repeal of those impolitick and unreasonable Statutes. Nor does the present Indulgence flow from any kindred to Fanatics, but it is only an artifice to stifle their discontents, and to procure their assistance for the destroying of a Foreign Protestant State. And it may not be unworthy of observation, that as the Declaration of Indulgence, Anno 1672. bore date much about the same time with the Declaration of war against the Dutch; so at the very season that his present Majesty emitted his Declaration for liberty of Conscience, there were Commissions of Reprisal prepared and ready to be granted to the English East India Company against the Hollanders, but which were suppressed upon the Courts finding that they whom the suspending the Execution of so many Laws, and the granting such Liberties, Rights and Immunities to the Papists, had disgusted and provoked, were far more numerous and their resentments more to be apprehended, than they were, whose murmurings and discontents they had silenced and allay'd by the liberty that was granted. Now as it will be at this conjuncture, when the Protestant Interest is so low in the World, and the Reformed Religion in so great danger of being destroyed, a most wicked as well as an imprudent Act, to contribute help and aid to the subjugating a people, that are the chief Protectors of the Protestant Religion that are left, and almost the only Asserters of the Rights and Liberties of Mankind, so it may fill the Addressers with confusion and shame,

that they should have not only justified an Act of his Majesty's that is plainly designed to such a mischievous End, but that they should by the promises and vows that they have made him, have emboldned his Majesty to continue his purposes and Resolutions of a war against the Dutch. Which as it must be funestous and fatal to the Protestant Cause, in case he should prosper and succeed; so howsoever it should issue, yet the Addressers, who have done what in them lies to give encouragement unto it, will be held Betrayers of the Protestant Religion, both abroad and at home, and judged guilty of all the blood of those of the same Faith with them, that shall be shed in this Quarrel.

That Liberty ought to be allowed to men in matters of Religion; is no Plea whereby the Kings giving it in an Illegal and Arbitrary manner, can be maintained and justified. Since ever I was capable of Exercising any distinct and coherent Acts of Reason, I have been always of that Mind, that none ought to be persecuted for their Consciences towards God in matters of Faith and Worship. Nor is it one of those things that lye under the power of the Sovereign and Legislative Authority, to grant or not to grant; but it is a Right settled upon mankind antecedent to all Civil Constitutions and Humane Laws, having its foundation in the Law of Nature, which no Prince or State can legitimately violate and infringe. The Magistrate, as a Civil Officer can pretend or claim no power over a people, but what he either derives from the Divine Charter, wherein God, the Supreme Institutor of Magistracy has chalkt out the duty of Rulers in general, or what the people upon the first and original Stipulation, are supposed to have given him in order to the protection, peace and prosperity of the Society. But as it does no where appear that God hath given any such power to Governors, seeing all the Revelations in the Scripture, as well as all the Dictates of Nature, speak a contrary language, so neither can the People upon their choosing such a one to be their Ruler, be imagined

gined to transfer and vest such a power in him, for as much as they cannot divest themselves of a power, no more than of a Right, of believing things, as they arrive with a credibility to their several and respective Understandings. As it is in no mans power to believe as he will, but only as he sees cause; so it is the most irrational imagination in the world, to think they should transfer a Right to him whom they have chosen to Govern them, of punishing them for what it is not in their power to help. Nor can any thing be plainer, than that God has reserved the Empire over Conscience to himself, and that he hath circumscribed the power of all human Governors to things of a civil and inferior nature. And had God convey'd a Right unto Magistrates of commanding men to be of this or that Religion, and that because they are so, and will have others to be of their mind; it would follow that the People may conform to whatsoever they require, tho by all the Lights of Sense, Reason and Revelation, they are convinc'd of the falsehood of it; seeing whatsoever the Sovereign rightfully Commands, the Subjects may lawfully obey. But tho the persecuting people for matters of meer Religion, be repugnant to the light of Nature, inconsistent with the fundamental Maxims of Reason, directly contrary to the temper and genius, as well as to the Rules of the Gospel, and not only against the safety and interest of Civil Societies, but of a tendency to fill them with confusion, and to arm Subjects to the cutting of one anothers throats; yet Governors may both deny Liberty to those whose principles oblige them to destroy those that are not of their mind, and may in some measure Regulate the Liberty which they vouchsafe to others, whose opinions tho they do not think dangerous to the peace of the Community, yet through judging them erroneous and false, they conceive them dangerous to the Souls of men. As there is a vast difference betwixt Tolerating a Religion, and approving the Religion that is Tolerated; so what a Government doth not approve,

but barely permits and suffers, brought under Restrictions as to time, place, and number of those professing it, that shall assemble in one meeting; which it were an undecency, to extend to those of the justified and established way. Now whatsoever Restrictions, or Regulations, are Enacted, and ordained by the Legislative Authority, in reference to Religion, or Religious Assemblies; they are not to be stopt, disabl'd, or suspended, but by the same Authority that Enacted and ordained them. The King says very truly, that Conscience ought not to be constrained, nor people forced in matters of meer Religion; but it does not from thence follow, (unless by the Logick of Whitehall) that without the concurrence of a Parliament, he should suspend and dispense with the Laws, and by a pretended prerogative, relieve any from what they are obnoxious unto by the Statutes of the Realm. His saying, that the forcing people in matters of Religion, spoils Trade, depopulates Countries, discourageth Strangers, and answers not the End of bringing all to an Uniformity for which it is employ'd; would do well in a Speech to the Houses of Parliament, to persuade them to Repeal some certain Laws, or might do well to determine His Majesty to assent to such Bills as a Parliament may prepare and offer, for relieving persons in matters of Conscience; but does not serve for what it is alledged, nor can it warrant his suspending the Laws by his single Authority. And by the way, I know when these very Arguments, were not only despised by His Majesty, and ridiculed by those who took their Cue from Court, and had wit to do it, as by the present Bishop of Oxford, in a very ill natur'd Book, called Ecclesiastical Polity; but when the daring to have mentioned them, would have provoked the then Duke of York's indignation, and have exposed the party that did it to discountenance and disgrace. The question is not, what is convenient to be done in some measure and degree, and in reference to those whose Religion does not oblige them to destroy all that differ from them

them, when they have opportunity for it; but the point in debate is, who hath the legal power of doing it, and of fixing its bounds and limits. It was never pretended that the King ought to be shut out from a share in Suspending and Repealing Laws; but that the sole Right of doing it belongs to him, is what cannot be allowed, without changing the Constitution, and placing the whole Legislative Authority in His Majesty. And as it is an Usurpation in the King to challenge it & a Treachery in English Subjects to acknowledge it; so the inconveniences, that this, or that party, are in the mean time exposed unto, through the Laws remaining in force, are rather to be endured, than that a power of giving ease and relief (farther than by connivance) should be confessed to reside in any one, in whom the Laws of the Community have not placed it. 'Tis better to undergo hardships under the Execution of unjust Laws; than be released from our Troubles, by a Power Usurped over all Laws. For by the one, the Measures of Government, as well as the Rights and Privileges of a Nation, are destroyed; whereas by the other, only a part of the people are afflicted and unduly dealt with. While we are Governed by Laws, tho' several of them may be unjust and inconvenient, yet we are under a security as to all other things which those Laws have not made liable; but when we fall under an illimitated Prerogative and Absolute Power, we have no longer a Title unto, or a hedge about any thing, but all lies open to the lust and pleasure of him, in whom we have owned that power to be seated. A Liberty is what Dissenters have a Right to Claim, and which the Legislative Authority is bound by the Rules of Justice and Duty as well as by Principles of Wisdom and Discretion to grant. And I am sorry that while they stood so fair to obtain it in a Legal and Parliamentary way, any of them by acknowledging a Right in another to give it, and that in a manner so subversive of the Authority of Parliament, should have rendered themselves unworthy to re-

ceive it from them, to whom the power of bestowing it does belong. Not but that a Toleration will be always due to their Principles, but I know not whether the particular men of those Principles, who have by their Addresses betrayed the Kingdom, may not come to be judged to have forfeited all share in it, for their crime committed against the Constitution, and the whole Politick Society. Nor is there any thing more just and equal, than that they who surrender and give away the Rights both of Legislators and Subjects; should lose all grace and favour from the former, and all portion among the latter.

And how much soever some Protestant Dissenters, may please themselves with the Liberty, that at present they enjoy in the virtue of the two Royal Papers; yet this may serve to moderate them in their transports of gladness, that they have no solid Security for the continuance of it. For should a Parliament null and make void the Declaration for Liberty, and impeach the Judges for declaring a power vested in the King to suspend so many Laws, and for forbearing upon the Kings Mandat to execute them; the freedom that the Dissenters possess, would immediately vanish, and have much the same destiny that the Liberty had, which was granted unto them by the Declaration of Indulgence, anno 1672. Or shou'd the Parliament be willing to grant Ease and Indulgence to all Protestants, by a Bill prepared for Repealing of all the Laws formerly made againt them, and should only be desirous to preserve in force the Laws relating to the Oaths of Allegiance and Supremacy, and the Statutes which enjoyn the Test, of whose Execution we never more wanted the benefit in order to our preservation from Popery, and which an English Parliament cannot be supposed willing to part with, at a time when our Lives, Estates, and Religion, are so visibly threatened to be swallowed up, and destroyed by the Papists; in that case we may confidently believe, that the King instead either of Assenting to such

Bill for separate favour to Protestants, or persevering in his Compassion and Kindness of continuing the Suspension of the Laws against *Dissenters*, He would from an inveterate Enmity, as well as from a new contracted Resentment, be stirred up and enraged to the putting the Laws in Execution with greater rigor and severity than hath been seen, or felt heretofore. And all that the *Advertisers* would then reap by the Declaration, would be to undergo the furious effects of brutal rage in their Persecutors, and to be unpityed by the Kingdom, and unlamented by their Fellow Protestants. Or should His Majesty in favour to His good *Catholicks*, resolve against the meeting of a Parliament, or to *Adjourn* and *Prorogue* them, whensoever he shall find, that instead of Confirming what he hath done, they shall make Null his Declaration, Vo^e his pretended *Prerogative* Illegal and Arbitrary, and fall upon those mercenary and perjured Villains, who have allowed him a Power transcendent to Law; yet even upon that supposal, which is the best that can be made to support mens hopes in the continuance of the present Liberty, the *Protestant Dissenters* would have but slender security, all the tenure they have for the Duration of their Freedom being only precarious, and depending meerly upon the Kings Word and Promise, which there is small ground to rely upon. Nor can He be true to them, without being false to His Religion, which not only gives Him leave to break His Faith with *Heretics*, but obligeth Him to it, and to destroy them to boot, and that both under the Pain of Damnation, and of forfeiting His Crown and losing His Dominions. And how far the Promise and Royal Word of a *Catholic Monarch* is to be trusted unto, and depended upon, we have a modern Proof and Evidence in the Behaviour of *Louis de Grand* towards his Reformed Subjects, not only in Repealing the many Edicts made and confirmed by himself, as well as his Ancestors, for the free exercise of their Religion; but in the method's he hath always observed, namely to promise them Protection

in the Profession of their Faith, and Practice of their Worship, when he was most steadfastly resolved to subvert their Religion, and was about making some fresh advance, and taking some new step for its Extirpation. Thus when he had firmly purposed not to suffer a Minister to continue a Year in the Kingdom, he at the same time Published an *Edit*, requiring Ministers to serve but three years in one place, and not to return to the Church, where they had first officiated, till after the expiration of twenty years. In the same manner, when he had resolved to Repeal the *Edit* of Nantes, and had given injunction for the *Draught*, by which it was to be done; he at the same season, gave the Protestants all assurances of Protection, and of the said *Edits* being kept inviolable. To which may be added, that shameful and detestable *Chicanery*, in passing His Sacred and Royal Word, that no Violence should be offered any for their Religion, tho at that very moment the *Dragoons* were upon their March, with orders of exercising all manner of Cruelties and Barbarities upon them. So that His Majesty of Great Britain hath a pattern lately set him, and that by the Illustrious Monarch whom he so much admires, and whom he makes it his Ambition and Glory to imitate. Nor are we without proofs already, how insignificant the Kings Promises are, (except to delude) and what little confidence ought to be put in them. The disabling and suspending the 13th Statute of his late Parliament in Scotland, wherein the *Test* was confirmed, and His departing from all His Promises Registered in His Letter, as well as from those contained in the Speech made by the Lord Commissioner, pursuant to the Instructions which he had undoubtedly received, together with his having forgotten and receded from all his Promises made to the Church of Eng^tland, both when Duke of York, and since he came to the Crown, are undeniable Evidences, that H^s Royal Word, is no more Sacred nor binding, than that of some other Monarchs; and that whosoever of the

Protestants, shall be so foolish as to rely upon it, will find themselves as certainly disappointed and deceived, as they of the Reformed Religion elsewhere have been. And while they of the Established way find so small security by the Laws, which the King is bound by his Coronation Oath to observe; the Dissenters cannot expect very much from a naked Promise, which as it hath not a solemn Oath to enforce it, so 'tis both *Illegal* in the Making, and contrary to the Principles of his Religion to keep. Nor is it unworthy of Observation, that He hath not only departed from his promises made to the Church of England; but that we are told, in a late Popish Pamphlet, Entituled, *A New Test of the Church of Englands Loyalty*, Published (as it self says) by Authority, that they were all conditional, (to wit, by virtue of some mental Reservation in his Majesty's Breast) and that the Conformable Clergy having failed in performing the Conditions, upon which they were made; the King is absolved and discharged from all Obligation of observing them. The Church of England (says he) must give His Majesty leave not to nourish a Snake in his Bosom, but rather to withdraw His Royal Protection, which was promised upon the account of her constant fidelity. Which as it is a plain threatening of all the Legal Clergy, and a Denunciation of the unjust and hard measure they are to look for; So it shakes the Foundation, upon which all credit unto, and reliance upon His Majesty's Word, can be any ways placed. For though Threatnings may have Tacit Reserves, because the right of executing them resides in the Threatner, yet Promises are incapable of all latent Conditions, because every Promise vests a Right in the Promise, and that in the virtue of the words in which it is made. But it is the less to be wondred at, if His Majesty fly to Equivocations and Mental Reserves, being both under the conduct of that Order, and a Member of the Society that first taught and practiced this treacherous piece of Chicanerie. However it may inform the Dissenters, that if they be not able to answer the

End for which they were depended upon; or be not willing in the manner and degree that is expected; or if it be not for the Interest of the Catholick Cause to have them indulged; in all these Cases, and many more, the King may be pronounced, acquitted, and discharged from all the Premises. He hath given them, as having been merely stipulatory and conditional. And as he will be sure then, *finem facere ferend.e alien.e persona*. To lay aside the disguise that he bath now put on; so if they would reflect either upon his Temper, or upon his Religion, they might now know, *haud gratuitam in iusta superbia comitatem, that a Person of his pride would not stoop to such flattery, (as his Letter to Mr. Al-sop expresseth) but in order to some design.* But what need other proof of the Falaciousness of the two Royal Papers, and that no Protestant can reasonably depend upon the Royal Word there laid to pledge for the continuation of their Liberty; but to look into these two Papers themselves, where we shall meet expressions, that may both detract from our belief of His Majesties sincerity, and awaken us to a just jealousie, that the Liberty and Toleration granted by them, are intended to be of no long standing and duration. For while He is pleased to tel us, *That the granting His Subjects, the free use of their Religion for the time to come, is an addition to the perfect enjoyment of their property, which has never been invaded by His Majesty since his coming to the Crown;* he doth in effect say, that His Fidelity, Truth and Integrity, in what he grants in Reference to Religion, is to be measured and judged, by the verity that is in what He tells us, as to the never having invaded our Property. And that I may borrow an expression from Mr. Al-sop, and to no less a person than the King himself, namely *That tho we pretend to no refined intellectuall, nor presume to philosophise upon Mysteries of Government, yet we make some pretence to the sense of feeling, and whatever our dulness be, can discern, between what is exacted of us according to Law, and what we are rob'd of by an exercise of Arbitrary Power.* For not to insin-

fit upon the violent seizure of mens Goods, by Officers, as well as Souldiers, in all parts of England, which looks like an invasion upon the properties of the Subject; nor to dwell upon his keeping an Army on foot in time of Peace, against the Authority, as well as without the countenance of Law, which our Ancestors would have stiled an Invasion upon the whole property of the Kingdom; I would fain know, by what name we are to call his levying the customs, and the Additional Exercise, before they were granted unto him by the Parliament, all the legal establishment of them upon the nation, having been only, during the late Kings life, till the settlement of them upon the Crown was again renewed by Statute. It were also worth his Majesties telling us, what Titles are due to the suspending the Vice-Chancellor of Cambridge a beneficio, and the turning the President of Maudlins in Oxford out of his Headship, and the suspending Dr. Fairfax from his Fellowship, if they be not an Invasion upon our property; seeing every part of this, is against all the known Laws of the Kingdom, and hath been done by no Legal Court, but by a Set of Mercenary Villains, Armed with an Arbitrary Commission, and who do as Arbitrarily Exercise it. And as the End unto which that Inquisition Court was instituted, was to robb us of ours Rights and Priviledges at the meer pleasure of the King; so the very Institution of it, is an Invasion both upon all our Laws, and upon the whole property of the Nation, and is one of the highest Exercises of Despotical Power, that it is possible for the most Absolute and unlimited Monarch to exert. Among all the Rigbes reserved unto the Subjects by the Rules of the Constitution, and whereof they are secured by many repeated Laws and Statutes, there are none that have been hitherto less disputed, and in reference to which our Kings have been farther from claiming any Power and Authority, than those of levying money without the grant, as well as the consent of Parliament, and of Absolving and Discharging Debtors from paying

their Creditors, and of acquitting them from being sued, and imprisoned in case of non-payment; and yet in defiance of all Law, and to the subverting the Rights of the people and the most Essentia Priviledg and Jurisdiction of Parliaments, and to a plain changing the ancient legal Constitution into an Absolute and Despotical Governing Power, the King (they say) is assuming to himself an Authority, both of imposing a Tax of five pound per annum upon every Hackney Coach, and of Releasing and Discharging all Debtors, of whom their Creditors cannot claim and demand above ten pound Sterling; which as they will be signal Invasions upon Property, and leading Cases for the raising money in what other instances he pleaseth, by a Hampton Court, or a Whitehall Edict, with out standing in need of a Parliament, or being obliged to a dependance upon their Grant, for all Taxes to be levied upon the Subjects, as his Predecessors have heretofore been; so they may serve fully to instruct us what little Security either the Dissenters have, as to being long in the possession of their present Liberty, or Protestants in general of having a freedom continued unto them of professing the Reformed Religion, if we have nothing more to rely upon for preventing our being abridged and denied the liberty of our Religion, than we have had for preserving our Property from being invaded and broken in upon. We may subjoyn to the Clause already mentioned, that other Expression, which occurs in the fore-said Declaration, viz. That as he freely gives them leave to meet and serve God after their own way and manner, so they are to take special care, that nothing be preached or taught amongst them, which may any ways tend to alienate the hearts of the People from his Majesty, or his Government; which words, as they import the price at which the Dissenters are to purchase their freedom (whereof we shall discourse anon) so they admirably serve to furnish the King with a pretence, of retrenching their liberty whensoever he pleaseth; nor are they inserted there for any other End; but that open

upon a plea, of their having abused his Gracious Indulgence to the alienating the hearts of his People from him, they may be adjudged to have thereby deservedly forfeited, both all the benefits of it, and of his Royal Favour. Nor is it possible for a Protestant Minister to Preach one Sermon, which a Popish Critick, or a Romish Bigot, may not easiey misconstrue and pervert, to be an alienation of the peoples hearts, from the Kings Person, and Government. And of which as we have heard many late Examples in France, so it will be easie to draw them into President, and to imitate them in England. I might add, the observation of the Ingenious Author of the *Reflections on his Majesty's Proclamation for a Toleration in Scotland*; namely, that whereas the King gives all assurance to his Scotch Subjects, that he will not use invincible necessity against any man, on the account of his persuasion, he does thereby leave himself at a liberty, of Dragoning, Torturing, Burning, and doing the utmost violences, all these being vincible to a person of an ardent love to God, and of a lively faith in Jesus Christ; and which accordingly many thousands have been triumphantly victorious over. Nor is it likely that this new and uncouth phrase of *not using an invincible necessity*, would have found room in a Paper of that nature, if it had not been first to conceal some malicious, and mischievous design, and then to justify the consistency of its execution, with what is promised in the *Proclamation*. Moreover, were there that security intended by these two Royal Papers, that Protestant Dissenters might safely rely upon; or did the King act with that sincerity, which he would delude his People into a belief of, there would then be a greater agreeableness than there is, betwixt the *Declaration for Liberty of Conscience in England*, and the *Proclamation for a Toleration in Scotland*. The principle his Majesty pretends to act from, that Conscience ought not to be constrained, and that none ought to be persecuted for meer matters of Religion, would oblige him to act uniformly, and with an equal, extention of favour to all his Subjects,

whose Principles are the same; and against whom he hath no exception, but in matters meerly Religious. Whereas the disparity of Grace, Kindness, and Freedom, that is exercised in the *Declaration*, from that which is exerted in the *Proclamation*, plainly shews, that the whole is but a Trick of State, and done in subservency to an end, which it is not yet seasonable to discover and avow. For his circumscribing the *Toleration in Scotland*, to such Presbyterians as he stiles moderate; is not only a taking it off from its true bottom, *matters of meer Religion*, and a sounding it upon an *internal quality* of the mind, that is not discernable, but it implies the reserving a liberty to himself of withdrawing the benefits of it from all Scotch Dissenters, thro fastning upon them a contrary Character, whensoever it shall be seasonable to revive persecution. And even as it is now exerted to these moderate ones, it is attended with *Restrictions*, that his *Indulgence in England* is no ways clog'd with. All that the *Declaration* requires from those that are indulged, is that their Assemblies, be peaceably, openly, and publickly hold, that all Persons be freely admitted to them, that they signify, and make known to some Justice of the peace, what places they set apart for these uses; and that nothing be preached or taught amongst them, which may any ways tend to alienate the hearts of the people from the King or his Government; whereas the *Proclamation*, not only restrains the Meetings, of the Scots Presbyterians to private Houses, without allowing them either to build meeting Houses, or to use out-houses or Barns; but it prohibits the bearing any Ministers, save such as shall be willing to swear, that they shall to the utmost of their Power, assist, defend, and maintain the King, in exercise of his Absolute power against all deadly. Nor is it difficult to assign the reason, of the deformity that appears in His Majesties present *Actings*, towards his Dissenting Protestant Subjects in those two Kingdoms. For should there be no Restriction upon the *Toleration in Scotland*, to hinder the greatest part of, the

the Presbyterians from taking the advantage of it ; the Bishops and Conforming Clergy would be immediately forsaken by the generality, if not all the people , and so an issue would not only be put to the division among Protestants in that Kingdom , but they would become an united , and thereupon a formidable , Body against Popery , which it is not for the interest of the Roman Catholicks to suffer, or give way unto . Whereas the more unbounded the Liberty is ; that is granted to Dissenters in England , the more are our divisions not only kept up , but increased and promoted , (especially thro this Freedom's arriving with them in an illegal way , without both the Authority of the Legislative Power , and the approbation of a great part of the People) it being infallibly certain , that there is a vast number of all ranks and conditions , who do prefer the abiding in the Communion of the Church of England , before the joining in fellowship with those of the Separate and dissenting Societies . Upon the whole ; this different method of proceeding towards Dissenting Protestants in matters merely Religious , shews that all this indulgence , and Toleration , is a Trick to serve a present juncture of Affairs ; and to advance a Popish and Arbitrary design ; and that the Dissenters have no security for the continuance of their Liberty , but that when the Court and Jesuitick end is compassed and obtained , there is another course to be steered towards them ; and instead of their hearing any longer , of Liberty and Tolerance , they are to be told , that it is the interest of the Government , and the safety , and honor of his Majesty , to have but one Religion in his Dominions , and that all must be Members of the Catholick Church , and this because the King will have it so , which is the Argument that hath been made use of in the making so many Converts in France . They who now suffer themselves to be deluded into a confidence in the Royal word , will not only come to understand what Mr. Coleman meant , in his telling *Pro de la Chaise* , that the Catholicks in England had a great

" work upon their hand , being about the extirpation of that Heresie , which hath born sway so long in this Northern part of the world ; but they will also see and feel , how much the designs of Rome was represented in that passage of the Pope's *Nuncio's Letter* dated at Bruxells Aug. 9. 1674. wherein upon the confidence which they placed in the Duke of York , which is not lessened since he came to the Crown , he takes the confidence to write , " that they hop'd speedily to see the total and final ruine of the Protestant Party .

And as Protestant Dissenters , have no security by the Declaration , and Proclamation , for the continuance of their Liberty , so they that have by way of thanksgiving Addressed to the King for those Royal Papers , have not only acted very ill in reference both to the Laws and Rights of the Kingdoms and of Religion in general , but they have carried very unwisely in relation to their own interest ; and the avoiding the effects of that resentment , which most men are justly possessed with , upon the Illegal Emission of these Arbitrary and Prerogative Papers . I shall not enter upon any long Discourse , concerning this new practice of Addressing in general , it having been done else where some years ago , but I shall only briefly intimate , that it was never in fashion , unless either under a weak and precarious Government , or under one that took Illegal Courses , and pursued a different interest , from that of the People and Community . As , he who Ruleth according to the standing Laws of a Country , over which he is set , needs not seek for an Approbation of his Actions from a part of his Subjects ; the Legality of his proceedings being the best Justification of him that Governs , and giving the truest Satisfaction to them that are Ruled ; so he who enjoys the love of all his people , needs not look for promises of being assisted , stood by , and defended , by any one Party or Faction among them ; there being none from whom he can have the least apprehension of opposition and danger . It was the want of a Legal Title in Oliver Cromwel , and his Son Richard , to the Government , that first begot this device

device of Addressing, and brought it upon the stage in these British Nations; and it was the Arbitrary procedures of the late King, as it is of his present Majesty, and their acting upon a distinct bottom from that of the three Kingdoms, that hath revived, and does continue it. Not is there any thing, that hath rendred those two Princes more contemptible abroad, and proclaimed them weaker at home, than their recurring unto, and soliciting, the flatteries and aid, of the mercenary, timorous, servile, and for low and personal ends byass'd part of their Subjects, and thereby telling the World, that neither the generality nor the most honorable of their People have been us'd in their Interest, nor approvers of the Coun-cels that have been taken and pursued. And if any thing did ever cast a dishonor upon the English Nation, it hath been that loath-some flattery, and slavish Sycophancy, wherewith the Addressers, both now, and for some years past, have stufft their appliciations to the two Royal Brothers. The Throne that is sustained and upheld by the Pillars of Law and Justice, need not to hew out upto its self other Supporters, nor lean upon the crooked and weak stiks of the insignificant, and for the most parts de-cieful as well as bri'b'd Vows, of a sort of men, who will be as ready upon the least disgust, to cry *cruelty* to morrow, as they were for being gratified, may be in their lusts, humours, and revenges, and at the best in some separate concern, to cry *Hosanna* to say. I shall decline prosecuting what concerns the honor, or dishonor, of him, to whom the Addresses are made, or how politick, or impolitick, the coun-tenancing and encouraging them is; and shall apply my self to this new set of Addressers, and endeavour to shew how foolish as well as criminally they have acted. Nor is it an argument either of their Rudence or ho-nesty, or of their acting with any confiancy to themselves, that having so severely in-veighed against the Addressers, that were in fashion a few years ago, and having fast-

ned all the imputations and reproaches upon those that were accessory to them, which that rank of Addressers could be supposed to have deserved, they now espouse the practice which they had condemned, and in-reference to as Arbitrary and an unjustifiable an act of His present Majesty, as the most illegal one the late King was guilty of, or the worst exercise of prerogative, for which any heretofore either commanded, or promised to stand by him. For tho the matter and subject of the *Arbitrary Act* of him now upon the Throne, be not as to every branch or in so publickly scandalous, as some of the *Arbitrary* proceedings of the late King were, (as relating to a favour which mankind hath a just claim unto) yet it is every way as illegal, being in reference to a pri-viledg, which His Majesty hath no Authority to grant and bestow. And were it not that there are many Dissenters, who preserve themselves innocent at this juncture, and upon whom the temptation that is adminis-tered makes no impression; the world would have just ground to say, that the *Commonwealth* are not governed by Principles, but that the measures they walk by, are what conduceth to their private and personal be-nefit, or what lyes in a tendency to their lost and prejudice. And that it was not the late King's usurping, and exerting, an Ar-bitrary and illegal power, that offendeth them; but that they were not the Objects in whose favour it was exercised. This also an aggra-vation of their Folly as well as their Offence, that they should revive a practice which the Nation was grown ashame'd of, and whereof they who had been guilty began to re-pent, thro having seen that all the former *Declarations*, *Affirmances*, and *Promises* of the Royal Brothers, which tempted to appliciations of that kind, were but so many juggles, peculiar to the late *Breed* of the Fa-mily, for the deceiving of mankind; and that never one of them was performed and made good. But the transgression, as well as the imprudence, of the present Addressers, is yet the greater, and they are the more crimi-

criminal and inexcusable before God and men, in that they might have enjoyed all the Benefits of the King's Declaration, without acknowledging the Justice of the Authority by which it was granted, or making themselves the scorn and contempt of all that are truly honest and wise, by their servile Adulations, and their gratulatory Scribbles unbecoming Englishmen and Protestants. They had no more to do, but to continue their meetings, as they had sometimes heretofore used to do, without taking notice that the present Suspension of the Laws, made their Assembling together more safe, and freed them from apprehension of fines and imprisonments. Nor could the King, how much soever displeased with such a conduct, have at this time ventured upon the expressing displeasure against them; seeing as that would have been both to have proclaimed his hypocrisy, in saying, that Conscience ought not to be constrained, nor people forced in matters of mere Religion, and a discovering the villainous design in subserviency to which the Declaration had been emitted; so it were not possible for him, after what he hath published, to single out the Dissenters from amongst other Protestants; and to fall upon all, before matters are more ripe for it, might be a means of the abortion of all his Popish Projections, and of saving the whole Reformed interest in Great Britain. Neither would the Church of England men, have envied their tranquillity, or have blamed their carriage; but would have been glad that their Brethren had been eased from oppressions, and themselves delivered from the grievous and dishonorable task of prosecuting them, which they had formerly been forced unto by Court injunctions and commands. And as they would have by a Conduct of this nature had all the Freedom which they now enjoy, without the guilt and reproach which they have derived upon themselves by Addressing; so such a carriage, would have wonderfully recommended them to

the Father of a true English Parliament, which tho' it will see cause to condemn the King's usurping a power of suspending the Laws, and to make void his Declaration; yet in gratitude to Dissenters for such a behaviour, as well as in pity and compassion to them as English Protestants, such a Parliament would not fail to do all it could, to give them relief in a legal way. Where as if any thing enflame and exasperate the Nation, to revive their sufferings, it will arise from a reiteration of the unworthy and treacherous carriage of so many of them, in this critical and dangerous juncture. But the Terms, which thro' their Addressing, they have owned the receiving their Liberty and Indulgence upon, does in a peculiar manner enhance their guilt against God, and their Country, and strangely adds to the disgust and anger, which lovers of Religion, and the Laws of the Nation have conceived against them. For it is not only upon the acknowledgment of a prerogative in the King over the Laws, that they have received and now hold their Liberty; but it is upon the condition, that nothing be preached or taught amongst them that may always tend to alienate the hearts of the People from his Majesties Person and Government. He must be of an understanding very near allied unto, and approaching to that of an Irishman, who does not know what the Consequence of that clause is; and that his Majesty thereby intends, that they are not to preach against Papery, nor to set forth the Doctrines of the Romish Church in terms that may prevent the peoples being infested by them, much less in colours that may render them hated and abhorred. To accuse the King's Religion of Idolatry, or to affirm the Church of Rome to be the Apocalyptic Babylon, and to represent the Articles of the Tridentine Faith, as faithful Ministers of Christ ought not to do, would be accounted alienating the hearts of their hearers from the King and his Government; which as they are in the foresaid Clause required not to do, so they have by their Addressing confessed the Justice of the Terms, and have undertaken to hold

hold their liberty by that Tenor. And to give them their due, they have been very faithful hitherto, in conforming to what the King exacts, and in observing what themselves have assented to the equity of. For notwithstanding all the danger from Popery, that the Nation is expos'd unto, and all the hazard that the Souls of men are in, of being poysoned with Romish Principles; yet instead of Preaching or Writing against any of the Doctrines of the Church of Rome, they have agreed among themselves, and with such of their Congregations as approve their procedure, not so much as to mention them; but to leave the Province of defending our Religion, and of detecting the falsehood of Papal Tenets, to the Pastors and Gentlemen of the Church of England. And being ask'd (as I know some of them that have been) why they do not preach against Antichrist, and confute the Papal Doctrines; they very gravely reply, that by Preaching Christ, they preach against Antichrist; and that by Teaching the Gospel, they Refute Popery; which is such a piece of fraudulent and guilful subterfuge, that I want words to express the knavery and criminalness of it. What a reserve and change have I lived to see in England, from what I beheld a few years ago. It was but the other day that the Conformable Clergy were represented by some of the Dissenters, not only as Favourers of Popery, but as endeavouring to hale it in upon us by all the methods and ways that lay within their circle, and yet now the whole defence of the Reformed Religion must be entirely devolved into their hands; and when all the Sluces are pulled up, that had been made to hinder Popery from overflowing the Nation: they must be left alone, to stem the inundation, and prevent the deluge. They among the Fanaticks that boasted to be the most avow'd and irreconcilable Enemies of the Church of Rome, are not only become altogether silent, when they see the Kingdom pestil'd with a swarm of busie and seducing Emissaries, but are both turned Advocats for that Arbitrary Paper, whereby we are surrendred as a prey unto them, and do make it their busines to

detract from the reputation, and discourage the labours of the National Ministers, who with a Zeal becoming their Office, and a learning which deserves to be admired, have set themselves in opposition to that Croaking fry, and have done enough by their excellent, and unimitable Writings to save People from being deluded and perverted, if either unanswerable Confutations of Popery, or demonstrative Defences of the Articles and Doctrines of the Reformed Religion, can have any efficacy upon the minds of men. Among other fulsom flatteries adorning a Speech made to his Majesty by an Addressing Dissenter, I find this hypocritical and shameful Adulation, namely, that if there shoud remain any seeds of disloyalty in any of his Subjects, the transcendent goodness exerted in his Declaration would mortifie and kill them; to which he might have added with more truth, that the same Transcendent goodness had almost destroyed all the seeds of their honesty, and mortified their care and concernment for the interest of Jesus Christ, and for the Reformed Religion. Their old strain of zealous preaching against the Idolatry of Rome, and concerning the coming out of Babylon my People, are grown out of fashion with them in England, and are only reserved, and laid by, to recommend them to the kindness and acceptation of Foreign Protestants, when their occasions and conveniences drew them over to Amsterdam. Who-soever comes into their Assemblies, would think for any thing that he there hears delivered from their Pulpits, that She which was the Whore of Babylon a few years ago, were now become a Chast Spouse, and that what were heretofore the damnable Doctrines of Popery, were of late turned innocent and Harmless Opinions. The King's Declaration, would seem to have brought some of them to a Melius inquirendum, and as they are already arrived to believe a Roman Catholick the Best King, that they may in a little time come to esteem Papists for the best Christians. The keeping back nothing that is profitable to save such as bear them, and the declaring the whole Counsel of God; that are the Terms upon which they received their Com-

commission from Jesus Christ, and wherein they have Paul's practice and example for a pattern, would seem to be things under the Power of the Royal prerogative, and that the King may supersede them by the same Authority, by which he dispenses with the Penal Statutes. Which is it is very agreeable unto, and imported in his Majesties claim of being obeyed without reserve; so the owning this Absolute Power with that annex of challenged obedience, does acquit them from all obligations to the Laws of Christ, when they are found to interfere with what is required by the King. But whether God's Power, or the King's, be superior, and which of the two can cassate the others Laws, and whose wrath is most terrible; the judgment day will be able and sure to instruct them, if all means in this world prove insufficient for it. The Addressers know upon what conditions they hold their Liberty; and they have not only observed how several of the National Clergy have been treated for preaching against Popery; but they have heard how divers of the Reformed Ministers in France (before the general suppression) were dealt with, for speaking against their Monarchs Religion; and therefore they must be Pardoned if they carry so, as not to provoke his Majesty, tho' in the mean time thro' their silence, they both betray the Cause of their Lord and Master, and are unfaithful to the Souls of those, of whom they have taken upon them the spiritual guidance. As for the Papers themselves that are stiled by the name of Addressers, I shall not meddle with them, being as to the greatest part of them, fitter to be exposed and ridicul'd, either for their dulness and pedantry, or for the adulation and sycophancy with which they are fulsomly stuff'd; than to deserve any serious consideration, or to merit reflections that may prove instructive to Mankind. Only as that Address wherein his Majesty is thanked for his restoring God to his Empire over Conscience, deserves a rebuke for its Blasphemy; so that other which commends him for promising, to force the Parliament to ratify his Declaration, (tho' by the way all he says is, that he does not doubt

of their concurrence, which yet his ill success upon the closting of so many Members, and his since Dissolving that Parliament, shews that there was some cause for the dobbing of it) I say that other Address, merits a severe Censure for its insolvency against the Legislative Authority. And the Authors of it ought to be punished, for their crime committed against the Liberty and Freedom of the two Houses, and for encouraging the King to invade and subvert their most essential and fundamental Privileges, and without which, they can neither be a Council, Judicature, nor Lawgivers.

After all, I hope the Nation will be so ingenuous, as not to impute the miscarriages of some of the nonconformists, to the whole party, much less to ascribe them to the principles of Dissenters. For as the points wherein they differ from the Church of England, are purely of another Nature, and which have no relation to Politicks, so the influence that they are adapted to have, upon Men as members of Civil Societies, is to make them in a special manner regardful, of the Right and Privileges of the Community. But if some neither understand the tendency of their own principles, nor are true and faithful unto them; these things are the personal faults of those men, and are to be attributed to their ignorance, or to their dishonesty; nor are their miscarriages to be counted the effects of their Religious Tenets, much less are others of the party to be involved under the reproach and guilt of their imprudent and ill conduct. Which there is the more cause to acknowledg, because tho' the Church of England, has all the reason of the World, to decline Addressing, in that all her legal Foundation, as well as Security, is shaken by the Declaration; yet there are some of her Dignitaries and Clergy, as well as divers of the Members of her Communion, who upon motives of Ambition, Covetousness, Fear, or Courtship, have enrolled themselves, into the List of Addressers; and under pretence of giving thanks to the King, for his promise of protecting the Arch-Bishops, Bishops and Clergy and all other

member of the Church of England in the Free Exercise of their Religion, as by Law Established; have cut the Throat of their Mother, at whose breasts they have suck'd till they are grown fat, both by acknowledging the usurped prerogative upon which the King assumes the Right and Authority of Emitting the Declaration; and by exchanging the legal standing, and Security of their Church, into that precarious O.N.E of the Royal WORD, which they fly unto as the bottom of her Subsistence, and trust to as the wall of her defence. And as most of the Members of the Separate Societies, are free from all accession to Addressing, and the few that concurred were meekly drawn in by the meedle and impattnity of their Preachers; so they who are of the chiefest Character, and greatest reputation for Wisdom and Learning among the Ministers, have preserved themselves from all Folly and treachery of that kind. The Apostle tells us, that *not many wise, nor many noble are called*; which as it is verified in many of the Dissenting Addressers, so it may serve for some kind of Apology, for their low and sneaking, as well as for their indiscreet and impudent behaviour in this matter. And it is the more venial in some of them, as being not only a means of ingratiating themselves (as they phancie) with the King, who heretofore had no very good opinion of them; but as being both an easie and compendious method of Attaining for Offences against the CROWN, of which they were strongly suspected; and a cheap and expenceless way of purchasing the pardon of their Relations, that had stood actually accused of high TREASON. Nor is it to be doubted, but that as the King will retain very little favour and mercy for Fanatics when once he has served his Ends upon them; so they will preserve as little kindness for the PAPISTS, if they can but obtain relief in a legal way. And as there is not a people in the Kingdom, that will be more Loyal to Princes, while they continue so to govern, as that fealty by the Laws of God or man remain due to them; so there are

none of what principles or communion soever, upon whom the KINGDOM if its whole interest come to lye at stake, may more assuredly and with greater confidence depend, than upon the generality of Dissenting Protestants, and especially upon those that are not of the Pastoral Order. The severities that the Dissenters lay under before, and their deliverance from oppression and disturbance now, seconded with the King's expectation and demands of thanksgiving Addressers, were strong temptations upon men void of generosity and greatness of Spirit, and who are withal of no great Political Wisdom, nor of prospect into the Consequences of Councils and Tricks of State, to act as illegally, in their thanks, as His Majesty had done in his bounty. So that whatsoever animadversion they may deserve, should they be proceeded against, according to their demerit; yet it is to be hoped, that both they, and the Addressers of the former stamp, may all find room in an ACT of Indemnity, and that the Mercy of the Nation towards them, will triumph over and get the better of its Justice. As it would argue a strange and judicial infatuation, Should they proceed to farther excesses, and think to escape the punishment due to one Crime, by committing and taking Sanctuary in another, thro' improving their Complements into actions of treachery; so all their hope of pardon, as well as of lenity and moderation, from a true Protestant and rightly constituted Authority, depends upon their Conduct and Behaviour henceforward, and their not suffering themselves to be hurried, and deluded, into a co-operation with the Court for the obtaining of a Popish Parliament. All their endeavours of that kind would but more clearly detect, and manifest their treachery to Religion and the Kingdom, it not being in their power to overrule the honest English part of the People, so as to help the King to such a House of Commons as he desires; and were it possible, that thro' their assistance, in conunction with violence and tricks used in Elections and Returns by the Court, such a

House of Commons might be obtained, as would be serviceable to Arbitrary and Papal Ends; yet neither the King nor they, would be nearer the compassing what is aim'd at; it being demonstrable that the Majority of the House of Lords, are never to be wrought over to justify this illegal Declaration; or to grant the King a Power of Suspending Laws, at his pleasure; nor to give their Assent to a Bill for Repealing the Test Acts, and the Statutes that enjoin and require the Oaths of Allegiance and Supremacy. And if they should be so far left of God, and betray'd by those among themselves whom the Court hath gained, as to become guilty of so enormous an Act of folly and villany, and should the Election of the next Parliament, be the happy juncture they wait for, and the improving their interest, as well as the giving their own Votes, for the Choice of Papists into the House of Commons, be what they mean by an essential proof of their Loyalty, and

See Mr. Al-
sop's Speech to
the King.

of the sincerity of their humble Addresses, and that whereby they intend to demonstrate, that the greatest thing they have promised, is the least thing they will perform for his Majesties service and satisfaction: as in that case, they

will deserve to forfeit all hopes of being forgiven; so it would be an infidelity to God and Men, and a cruelty to our selves and our Posterity, not to abandon them as betrayers of Religion; expel them out of the Roll of Protestants; strip them of all that wherein free Subjects have a legal Right; and not to condemn them to the remotest Punishments, which the Laws of the Kingdom adjugd the worst of Traitors and Malefactors unto. There are some, who thro' hating of them, do wish their miscarrying and offending to so unpardonable a degree, that they may hereafter be furnished with an Advantage, both of ruining them, and the whole dissenting party for their sakes. But as the love that I bear unto them, and the persuasion and belief I have of the truth of their Religious Principles, do make me exceeding solicitous to have them kept and prevented, from being hurried and transported into so fatal and criminal a behaviour; so I desire to make no other excuse for my plain dealing towards them, but that of Solomon, who tells us, that faithful are the wounds of a friend, while the kisses of an Enemy are deceitful; and that he who rebukes a man, shall find more favour afterwards, than he who flattereth with the tongue.

P O S T S C R I P T.

SInce the fore-going Sheets went to the Press, and while they were printing off, there is come to my hands a new Proclamation, Dated at Windsor, the 28. of June 1687. for granting further Liberty in Scotland, and which was published there by an Order of the Privy Council of that Kingdom, bearing Date at Edinburgh, the 3d. of July. This Succession of one Proclamation after another in reference to the same thing, is so apportioned and parallel to the late French method of

Emitting Edicts in relation to those of the Reformed Religion in that Kingdom, that they seem to proceed out of one Mint, to be calculated for the same End, and to be designed for the compassing and obtaining the like effects. For as soon as an Alarm was taken at the Publishing of some unreasonable and rigorous Edict, there used often to follow another of a milder strain, which was pretended to be either for the moderating the severities of the former, or to remove and

and rectify what they were pleased to call misconstructions unduly put upon it ; but the true end whereof was only to stifle and extinguish the jealousies, and apprehensions that the other had begotten and excited, and which had they not been calmed and allay'd, might have awakened the *Protestants* there to provide for their safety by a timely withdrawing into other Countries, if they had not been provoked to generous endeavours of preventing the final suppression of their Religion, and for obviating the ruin which that *Court* had projected against them, and was hastning to involve them under. Nor does my suspicion of his Majesty's pursuing the same design against *Protestants*, which the great *Louis* glories to have accomplished, proceed merely from that conjunction of Counsels that all the world observes between *Whitehall* and *Versailles* ; nor merely from the King's abandoning his *Nephew* and *Son-in-Law*, the Prince of *Orange*, and not so much as interposing to obtain satisfaction to be given him, for the many injuries, damages, spoils, and robberies, as well as affronts done him by that haughty *Monarch* ; when one vigorous application could not fail to effect it ; nor yet merely from that agreeableness in their procedures, thro' the King of England's imitating that foreign *Potentate*, and making the whole course that hath been taken in France the *Pattern* of all his actings in Great Britain ; but I am much confirmed in my fears and jealousies, by rememb'ring a passage in one of *Mr. Coleman's Letters*, who as he very well knew what the then Duke of *York*, had been for many years ingaged in, against our Religion and Civil Liberties, and under what Vows and Promises he was, not to desist from prosecuting what had been resolved upon and undertaken ; so he had the confidence to say that his Master's design and that of the King of France, w^s one an^t the same ; and that this was no lies, as he farther informs us than the extirpating the Northern Heresie. Had the King of England acted with sincerity from that noble Principle, ib^tr conscience ought not

to be constrained, nor people forced in matters of meer Religion, as he would delude weak and easie people to believe ; and had not all his Arbitrary and illegal proceedings in granting Liberty to Dissenting Protestants, been to subserve and promote other designs, which it is not yet seasonable and convenient to discover and avow ; he would have then acted with that conformity to the Principle he professeth to be under the influence and Government of, and with that consonancy and harmonious agreeableness, in all the degrees of Indulgence, vouchsafed to those of the Reformed Religion in England and Scotland, that differ from them of the established way ; that there would have needed no second Proclamation apporting new measures of Liberty and Favour to Scots Dissenters, seeing they would have had it granted them at first in the same latitude and illimiteness, that it was bestowed upon the English Nonconformists. But when Princes carry on and pursue mischievous designs, under the palliations of Religion, publick good, and the Right of Mankind ; it comes often to pass thro' adapting their methods to what they mean and intend, and not to what they pretend and give out, that their crafty projections, by being not sufficiently accommodated to their purposes, prove ineffectual to the compassing what was aim'd at ; and this forceth them to a new game of falsehood and subtlety, but still under the old varnish and gloss, and obligeth them to have recourse to means that may be more proportioned than the former were, for their reaching the End that they ultimately drive at. Thence it is that those Rulers, who are engag'd in the prosecution of wicked and unjustifyable designs, are necessitated not only to apply themselves to opposite Methods towards different Parties, and those such as must be suited and apportioned to their discrepant interests, without the accommodating of which they can neither hope to mould them to that tame and servile compliance, nor work them up to that active and vigorous abetting of their malicious and crafty projections.

sions as is necessary for the reading them successful; but they are forced to vary their proceedings towards one and the same *Party*, and that as well when the ways they have acted in towards them are found inadequate to the End unto which they were calculated, as when the mischief hid under them comes to be too soon discovered. This weak and short-sighted people fancy to arise from an uncertainty in *Princes Councils*, and from their being at no consistency with themselves; but they who can penetrate into affairs and that do consider things more narrowly, can easily discern, that all this variation, diversity, and shifting of methods in *Rulers* actings, proceed from other causes, and that it is their stability and perseverance in an illegal and wicked design, that compels them to those crooked and contrary Courses, either for the gaining the unwary and ill-applied concurrence of their Subjects, to the hastning distres and desolation upon themselves, or for the throwing them into that lethargy, and under that supineness, as may hinder them from all endeavours of obstructing and diverting the evils, that their Governors are seeking to bring upon them. Nor is there a more certain indication, of a *Prince* being engaged in a design, contrary to the good and happiness of the *Society*, over which he is set; than his betaking himself to illegal ways, upon pretence of promoting the ease and benefit of his people; or according as he finds his Subjects to differ in their particular interests, his applying himself to them in methods, whereof the contrariety of the one to the other, renders them the more proper and adapted to ensnare the divided factions, through accosting each of them with something that they are severally fond of. Legal means are always sufficient to the pursuing and compassing Legal Ends: and whatsoever is for the general good of the Community, may either be obtained by courses, wherein the generality find their united interest and common felicity, or else by application to a Parliament freely and duly chosen,

which as it represents the whole politick Society, so there may be expected most compassion and tenderness, as well as wisdom and prudence, for redressing the grievances, easing the troubles, and providing for the benefit and safety of all that are wrapt up in and represented by them. And as every Prince, who sincerely seeks and pursues the advantage of his People, will so adjust and temper all his actions towards them, that his whole carriage shall be uniform, and all the exercises of his Governing power, meet in the benefit of the *Community*, as so many lines from a circumference uniting in their Centre; so there needs no other proof that these two or three late Actions of His Majesty, which a foolish sort of men are apt to interpret for favours, and to account them effects of compassion and kindness; are but to conceal his malice, and to subserve as well as cover some fatal and pernicious design, that he is carrying on against his Protestant Subjects, than that while he is gratifying a few of them in one thing, he is at the same time robbing all of them of many; and that while he is indulging the *Dis-sisers* with a Freedom from the *Penal Laws* for matters of *Religion*, he is invading the *Properties*, and subverting the *Civil Rights* of the three Nations, and changing the whole Constitution of the Government. He that strips us of what belongs unto us as we are *English* and *Scots Men*: cannot mean honestly in the favours he pretends to vouchsafe us as we are *Christians*; nor can he that is indeavouring to enslave our persons, and to subject our Estates to his Arbitrary lust and pleasure, intend any thing else by this kindness granted to *Fanatics* in *Matters of Religion*, than the dividing them from the rest of the People, in what concerns the *Civil Interest* and external happiness of the *Community*, and to render them an engaged Faction to assist and abet him in entralling the Kingdoms. Whosoever considers the whole Tenor of his Majesties other Actings, in proroguing and dissolving *Parliaments*, when he finds them uncompliant with his

Papish and despotical Ends; his keeping on foot a formidable Army, against all the Laws of the Land, and upon no other intention, but to maintain him in his Usurpations over our Rights, and to awe us into a tame and servile submission to his Prerogative will; His filling all places of Judicature, with weak as well as Treacherous Persons, who instead of administering Justice may be the Instruments of Tyranny; his robbing Men of their Estates, by judicial forms, and under pretence that *nullum tempus occurrit Regi*, after they have been quietly enjoyed by the Subjects for several hundred years; his advancing none to Civil and Military Employes, but whom he hath some confidence in, as to the finding them ready to execute his despotical injunctions; and his esteeming no persons Loyal and faithful to himself, save those who are willing to betray their Country, and be Rebels and Traitors against the Legal Constitution: I say whosoever considers all this, and a great deal more of the same Hue and complexion, cannot imagine (unless he be under a judicial blindness and a strange infatuation) that any thing arriving from the King, tho it may be a matter wherein they may find their present ease and advantage should proceed from compassion and good will to his Protestant Subjects, but that it must be only in order to promote a distinct interest from that of his people, and for the better and more easie accomplishing of some wicked and unjustifiable design. And tho his Majesty would have us believe, that the reasons moving him to the Emission of this 21 Proclamation, were the finishtuous Interpretations which either have, or may be made, of some Restrictions in his former; yet it is not difficult even without being of his Privy Council, to assign a truer motive, and a more real and effectual cause of it. For as that of the 12th of February, came forth attended with so many limitations, not easie to be digested by men of wisdom or honesty, lest if it had been more unconfined and extensive, and should have opened a Door for all Scotch Dissenters to have gone in and taken the be-

nefit of it, the generality of Protestants in that Kingdom, abstracting from the Bishops, Curases, and a few others, should have joined in the separate interest, and thereby have become an united Body against Popery; but upon finding that hardly any would purchase their freedom from the Penal Laws, at so dear a rate, as to do things so unbecoming Men and Christians, as the conforming to the Terms therein prescribed obliged them unto; and that as they of the National Communion were alarm'd and disgusted, so few or none of the Defeating fellowships were pleased; and that both were not only angry at the many illegal favours, and threatening advantages, bestowed upon the Papists, but were grown so sensible of the design carrying on against the Protestant Religion, and the liberties and priviledges of the Subject, that tho they could not renounce their respective tenets in the matters wherein they differed, yet they were willing to stifle their heats and animosities, and to give that encouragement, aid, and assistance to one another, as was necessary for their common safety: upon these considerations, his Majesty (if he would have spoken sincerely) ought to have said, that he had published this New Proclamation, in order to hinder Scotch Protestants from uniting, for their mutual defence, against Turkish Tyranny, and Romish Idolatry, and in hopes thereby to continue and exasperate their undue and passionate heats, and to keep them not only in divided and opposite interests, but to make them contribute to the suppressing and ruining each other, or at least to look on unconcernedly, till he have ripened his designs against them both, and be prepared for extirpating the Reformed Religion, and for subverting the fundamental as well as Statute Laws, and for bringing such to the stake and Gibbet, as shall have the integrity to assert the one, or the courage to plead for the other. And yet in this Last Proclamation, wherein he grants a more illimited freedom, than in the former, and promiseth to Protect all

In the exercise of **Christian Protestant Religion**, as he disdainfully and ignominiously calls it; there is a clause that may discourage all honest men from owning their Liberty to the Authority that bestows it, and from which it is derived and conveyed to them. For not being satisfied to superstruct his pretended Right, of Suspending, stopping, and *Disabling Laws*, upon his Sovereign Authority, and Prerogative Royall, but as knowing that these give no such pre-eminence and Jurisdiction over the *Laws* of the Kingdom, he is pleased to challenge unto himself an **Absolute Power**, as the source and spring of that exorbitant and Paramount Claim, which he therein exerciseth and exerts. And forasmuch as **Absolute Power**, imports his Majesties being loose and free from all ties and restraints, either by fundamental *Stipulations*, or superadded *Laws*; it is very natural to observe, that he allows the Government under which we were born, and to which we were sworn and stood bound, to be hereby subverted and changed, and that thereupon we are not only absolved and acquitted, from the Allegiance and fealty, we were formerly under to his Majesty, but are indispensably obliged by the ties and engagements that are upon us, of maintaining and defending the Constitution and Government, to apply our selves to the use of all means and endeavours against him, as an Enemy of the people, and a subverter of the legal Government, wherein all the Interest he had, or could lawfully claim, was an *official Trust*, and not an **Absolute Power** or a *despotic Dominion*, the first whereof he hath deposed and abdicated himself from, by challenging and usurping the latter. And should any *Scots* dissenter, either in his entrance upon the Liberty granted by this *Proclamation*, or in addressing by way of thankfulness for it, take the least notice of these freedom's flowing from the King, which cannot be done, without Recognising this **Absolute Power** in his Majesty as the fountain of it, he is to be lookt upon as the worst of Traitors, and deserves to be proceed-

ed against both for his accession unto, and justifying the subversion of the Laws, Liberties, and Government of his Country, and for betraying the Rights of all free-born men. For those few Reflections in the fore-going Sheets, which this *New Proclamation* may not only seem to render useless, and frustrate the end whereunto they were intended, but may make the publishing any animadversions upon that, which the King by departing from, does himself Censure and condemn, be esteemed both a faileur in ingenuity and candor, and a want of regard to those Measures of Justice, which ought to be observed towards all men, and more especially towards Crowned Heads; I shall only say that as the *Proclamation* arrived with me too late, to hinder and prevent the communication of them to the publick; so I have this farther to add in justification of their being published, that it will thereby appear, that what his Majesty files *finisfruus Interpretations made of some Restrictions mentioned in his former*, are no other than the just, natural, genuine, and obvious constructions, which they lye open unto, and are capable of, and which a man cannot avoid fastning upon them, without renouncing all Sense and Reason. And while the King continues to disparage and asperse all sober and judicious Reflections upon that Royal Paper, by charging upon them the unjust and reproachful Character of *finisfruus Interpretations*; it is necessary as well as equal, that the whole matter should be plainly and impartially represented to the World, and that the decision be remitted and left to the understanding and unbiassed part of mankind who are the calumniators and Slanderers, they who accuse the *Proclamation* of importing such principles, consequences, and tendencies, or he and his Ministers, who think they have avoided and answered the imputations fastned upon it, when they have loaded them with hard and uncivil terms. For tho he be pleased to assume to himself an **Absolute Power**, which all are bound to obey without reserve, and in the virtue of which he

he Suspends, Stops, and Disables what Laws he pleaseth, yet I do not know but that his Intellectuals being of the size of other mens, and that seeing neither his Sovereignty, nor *Cabalicalness*, have vested in him an inerrability, why we may not enter our plea and demur to the dictates of his Judgment, tho we know not how to withstand the efforts of his Power. Nor shall I subjoin any more, save that whereas his Majesty Declares so many Laws to be disabled to all Intent and purposes, he ought to have remembred, that beside other Intent and purposes that several of them may hereafter serve

unto ~~all~~ the Papists may possibly come to have experience; there is one thing in reference to which, he cannot even at present, hinder and prevent their usefulness and efficacy, and that is not only their raising and exciting all just resentments in the minds of free-born and generous men, for his challenging a Power to *Suspend* and *Dismiss* them, but their remaining and continuing Monuments of his Infidelity to the Trust reposed in him, of his departure from all promises made at and since his entring upon the Government, and of his invading and subverting all the Rules of the Constitution.

FINIS.

